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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Nation and the Moral Law

I am speaking within the hearing of those whose gentler nature, whose finer instincts, whose purer minds have not suffered as much as some of us have suffered in the turmoil and strife of life. You can mould opinion, you can create political power. You cannot think a good thought on this subject and communicate to your neighbors, you cannot make these points topics of discussion in your social circles and more general meetings, without affecting sensibly and speedily the course which the Government of your country will pursue.

May I ask you, then, to believe, as I do most devoutly believe, that the moral law was not written for men alone in their individual characters, but that it was written as well for nations. . . We have the unchangeable and eternal principles of the moral law to guide us; and only so far as we walk by that guidance can we be permanently a great nation, or our people a happy people.

—John Bright.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

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Editorial

Among the causes for gratitude for what the past year has brought us as Unitarians the advance in the organization of our young people is of first consideration. It is emphasized by the publication of Bulletin No. 1, just at hand. Its name is temporary, giving opportunity for general competition and direct legislation. The leading editorial is by our transplanted English-Californian—H. E. B. Speight—and it is both impressive in the record of what has been done and full of promise for the future. It is proposed to issue five numbers this church year. In most of our churches the Young People's Religious Union has societies and it is evident that the members accept the responsibility imposed upon them.

In the efficiency contest of last year the Berkeley society won second honors. From its brief notes we learn that "Golden Gates," the name admirably conferred last year at Star Island on Charles A. Gates of San Francisco, is studying at Harvard and incidentally working among the young people of Dr. Crother's church at Cambridge. Miss Dorothy Dyar is studying at Columbia. Very fittingly a liberal extract from the address to youth by Sir James M. Barrie is printed as a reminder of the place that is being assigned to young men and women who hold the future.

The increasing interest of the young in the best things of life is manifest both in and out of the churches, and is distinctly encouraging. In the multiplicity of organizations, few entirely leave out the element of helpfulness

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All who joy would win must share it—
happiness was born a twin.—*Byron.*

Most of the shadows of this life are
caused by standing in our own sunshine.

and service. As an instance, it was recently my privilege to attend a Christmas meeting of the Kiwanis Club of San Francisco, composed of young business men, who hold a weekly luncheon. They frankly hold enjoyment and social intercourse as the main purpose of their organization, but they emblazon on their program the motto, "We Build," and again "Kiwanis International Aim, to serve the under-privileged child—a future citizen." In pursuit of this purpose this particular club has adopted and cares for six boys, and also pays the salary of a trained worker in a community club. On this Christmas they had a tree for the group of children whom they have specially helped and in addition to customary gifts fitted out 115 children with new shoes and stockings. This shows a greatly changed spirit. Forty years ago when any public service or measure of reform was proposed it was only mature and elderly men that any one thought of approaching. Now the young are active and enthusiastic. Helpfulness is in the air and service is a recognized duty.

In Lyman Abbott's "Silhouettes of My Contemporaries," he says: "It is difficult to realize the condition in which the old Puritanism had left the churches of New England at the close of the eighteenth century. There were no missionary societies, home or foreign; no Young Men's or Young Women's Christian Association; no anti-slavery, temperance, or other reform societies. Yale College had only four professing Christians in its student body and had two Tom Paine societies."

He assigns the overthrow of the old theological system that led to moral and spiritual decadence to four Puritan divines: Channing, Finney, Bushnell

and Beecher. "The difference between the old and the new Puritanism is the difference between a religion of law and a religion of freedom—a religion that is artificial and calls itself supernatural, and a religion that is natural because it is life."

This represents a spiritual revolution, and the purpose and power of the religion that is life is more and more manifest as time goes on and the spirit is diffused in society. The churches to the extent that they have held to the old idea of self-escape and salvation have lost in strength and influence. While those which have led in applying religion to life, whatever their name and nominal creed, have been a bulwark of righteousness and progress.

A late article released by the Laymen's League opens with this significant sentence: "If men are to be recruited in ever-increasing numbers to the service of the church, and through them to the larger service of mankind, the churches must present a constructive, forward-looking program that will appeal to men."

We may do well to recognize that in a way Unitarian traditions are somewhat prejudicial. We began by dissent, and for a long time we dealt with the negative. We were more concerned in not believing the wrong than in believing the right. Today we are more positive and we must become strongly constructive. We have a distinctive place and a great mission. It is for us to show that religion may be reasonable and yet be devout and true, free but tender. The church must advance to tenable ground to hold the field of the world. It cannot retreat; it must change its base or lose the battle against advancing materialism and indifference. In this perilous process we must hold our ground. We can save the day if we

stand by our guns and fight for humanity. But we must build and not tear down. We need to firmly emphasize our great affirmations and to be positive and constructive. We have done good work in righteous revolt, but demolishing is only preparatory to new and better things. We need structural engineers and not sappers.

Mrs. Charlotte Perkins Stetson in her direct and searching way, recently cross-examined our Christmas practices. She says "there is something pathetic if not absurd in the scant periodicity of our social affection, this loving one another in an annual spasm." Her ridicule is not misplaced, but it ignores prejudices deeply-rooted and too tough to be easily demolished. Indeed, with all its extravagance we could not part altogether with the season and its absurdities. There are worse things than unreasonable sentiment, and it is no wonder that many delight in once a year being a trifle unwise and improvident. Truly kindly and in its spirit vastly a relief from the every day selfishness that is almost forced upon us, it nevertheless is subject to gross injustice and monumental folly. If we could do far less and do it oftener it would be of good advantage, but we must take the world as it is and bear with it till we make it over. Christmas exuberance and extravagance may be something of a liability, but on the other hand no trial is necessarily an evil. It is opportunity and if wisely met will be helpful and educational.

The fashions of holidays change and in comparison with old-time usages there is distinct gain. Not so very many years ago the sending of cards instead of more costly and cumbrous gifts came into vogue, and they were often elaborate and ugly. They have become beautiful and enable senders to express

good taste. They afford opportunity to remind those whose paths we seldom cross that they are held in memory and regard, and so we fail to drift quite apart. Friends are too valuable to lose with impunity and if they can be so readily held even tenuously it is well worth while.

And now comes the New Year with the pleasant fiction that we have a fresh start. We perhaps make a general survey and are led to determine to do better. We might more sharply divide the past and the future and treat every day that ends as an opportunity passed leading to the day to come when we may do better, but we glory in dates and with a birthday or a new year of days we plan for doing things really worth while, even if we fail. Anyway we may go farther into the New Year than we have penetrated before. It is well for us to take account of stock and make sure we are solvent, and we should pay our debts of all kinds, so far as we can. We have friends and relatives we can never pay, but we can even up by allowing others to incur debts to us that they can never pay. Just to be kind, next year, is not much to aim at, but the world would be a much more attractive place of residence if we could all hit it. Patience is a simple commodity, but we are badly off if we cannot keep a good stock on hand. What we most need is a good serviceable article of love, and we cannot get it if we do not give it. Love as you would be loved is a good watch-word. Try it on and you will be happy. Keep in God's sunshine. Do not get in the way of shadow-hunting and eternal gloom. Have faith and determination to trust the Eternal Goodness. Endeavor to deserve a Happy New Year.

—C. A. M.

Notes

Chaplain Thomas L. Kelly, U. S. A., has returned from a visit to the Philippines and is now stationed at Fort Winfield Scott, San Francisco.

The Henry Pierce library continues to add the best biography publications available. In December the Walter H. Page Letters and the Letters of Franklin Lane were added.

On December 3rd, Dr. Edgar E. Hewitt gave an illustrated lecture at the San Diego open forum, the subject being "The Rebuilding of Mexico."

Twelve new Young People's Unions have been formed this fall: 2 in New Hampshire, Concord and Keene; 2 in New York, Rochester and Ithaca; 1 in Providence, R. I., and 7 in Massachusetts—Wollaston, Lexington, West Bridgewater, Harvard and Framingham.

San Francisco is thoroughly well organized for substituting the Community Chest for the many frequent individual drives for the support of its many charities. Two millions of dollars will be required. It is estimated that at least \$250,000 will be saved over the present methods in the cost of collection.

The Associate Alliance of Southern California will hold its annual meeting with the Los Angeles branch as hostess on Thursday, January 11, 1923. The principal speaker will be the Rev. Bradford Leavitt of Pasadena. It is hoped that, as formerly, guests may be present from Northern California as well as from other parts of the country.

The American Unitarian Year Book for 1922-23 contains some encouraging information. The roll of ministers contains 492 names. While twenty-three ministers report that their stipends are below \$1000, at least three receive over \$8000. The majority receive something between \$1500 and \$5000 per annum. There are 405 churches in which regular worship is held. Four new churches have been opened during the past 12 months, and 8587 new members have been registered.

The many friends of Rev. Dr. Clay MacCauley will be gratified to know that he has recovered from his painful accident and is again domiciled at his comfortable home, 3120 Lewiston avenue, Berkeley.

The New York Times made its first Christmas appeal for the 100 most needy cases in 1912. The response was \$3,620. By 1916 it received \$35,790, and has since relieved the 200 most needy. In 1921 it collected \$125,011. In 1922 the total has reached nearly \$140,000.

The gloomers ought to find some faint hope for the future in the strength of the Junior Red Cross. Today there are more than 5,000,000 girls and boys in over 30,000 schools in the United States who are engaged in the mission of bringing happiness to others at home and abroad.

The star called "R Z Cephei" travels with a greater velocity than has ever yet been noted in the stars. It moves at the rate of nearly two and a half million miles per hour. It is so far away from us that the light we now see from it, left it in the time of the Hebrew Patriarchs, nearly nineteen hundred years before the birth of Christ.

In his sermon at Alameda on December 24th, Rev. Gordon Kent said:

"It is speculation and superstition that divide men. Knowledge unites.

"The unification of humanity is already well begun. All our education is based upon scientific knowledge. When our population becomes educated we shall have a religion based not on 'Credo'—I believe—but on 'I know.'

The church of the twentieth century will become the organization of educated people to carry out the program of science for human betterment.

"In the progress of knowledge we have everything to gain and nothing to lose. We can only lose delusion and gain reality. We can only lose discord and gain agreement. We can only lose opposition and gain co-operation. We can only lose doubt and gain certainty. We can only lose indecision and gain a clear-cut mission in life."

At Oakland on Laymen's Sunday, December 3rd, Mr. James Rattray led the devotional services. Judge E. C. Robinson spoke on the work of the juvenile court.

The Hillside Club of Berkeley held an annual Christmas ceremonial. This year the theme was Celtic and it was written and directed by Dr. Wm. S. Morgan. Ancient Welsh songs were given by the club chorus.

Rev. Thomas Clayton in his Christmas sermon at Fresno said:

"If Christmas means anything at all as a 'Christian' festival, it means that humanity, in the western world at least, highly appreciates the simple Galilean peasant who has shown us the best way to devote our lives to the saving of old and young from the corruption of evil influences.

"'He went about doing good.' Shall we not also follow him in saving and winning men to the fellowship with him that transforms us all into like 'fishers of men'? The world is waiting for leaders in the spirit of this message that comes to us with increasing emphasis today, and imparts to this Christmas season a significance greater than ever before."

Rev. Dr. Chas. W. Wendte preached at Christmas to his old congregation in Oakland. Of the birth story he said:

"Surely, this birth story is not history; it is not doctrine. It is an idealized, symbolic, literary creation of the early Christian consciousness which transformed and transfigured the meager traditions of the childhood of Jesus into an allegory, a poem to adorn and glorify the birth of Christ, the 'anointed of God,' the savior of the world.

"As such it is inestimably precious and enduringly beautiful. Time cannot lessen its charm nor the critical reason destroy its power over the imagination and heart of mankind."

One of the features of San Francisco's Christmas observance was a week's celebration by the Chamber of Commerce in the grand aisle of the Ferry Building, where a magnificent Christmas tree was displayed and varied entertainments were given. Mr. Wetherell added to his miscellaneous

duties by acting as chairman of the reception committee.

A vigorous campaign is being waged at Salem, Oregon, for Willamette University, founded by Methodist missionaries. A recent number of *The Oregon Statesman* says:

"It has tuition to all comers at less than one-half the actual cost, the balance being made up by friendly contributions. It is as cosmopolitan in its service as the air, or water, or money, or mercy; it serves all equally well.

"Just how broad a citizenship Willamette encourages may be judged from the fact that Rev. Ward Willis Long, pastor of the Presbyterian church, is the high man among all the subscription captains, while Rev. Martin Fereshtian, of the Unitarian church, is one of the most efficient captains."

Club women of San Francisco will be given an opportunity to hear and meet personally Lillian J. Martin, Ph.D., the distinguished author and psychologist, at the January meeting of the Channing auxiliary, Monday afternoon, Jan. 8th.

Dr. Martin is co-author with Muller of the famous book, "The Analysis of the Sensibility to Difference," of which Tichner has said: "There can be no doubt that the work of Martin and Muller will stand as a landmark in the history of experimental psychology."

The Palo Alto church on December 17th unanimously voted approval of the "International Program for America," prepared by a commission of the American Unitarian Association, concluding as follows:

"We believe that the United States should take the lead in calling a conference of all the civilized nations to consider and endeavor to reach some decision and action upon such subjects of common and urgent importance as relief from the burden of armament, the stabilizing of exchange, the just treatment of religious and racial minorities, and the prevention of war.

"We call upon all Americans to ignore past issues, disregard differences in creed and party, put away partisan prejudices and unite in a determined effort to secure action on the part of our nation and government in the carrying out of these principles and purposes."

The Salvation Army during the last twenty years has sent from England a hundred thousand men, women and children; and the failures are no more than one in two hundred. Whatever part of the fare an emigrant cannot provide for himself, is advanced to him. Out of the hundreds of thousands of pounds so lent over ninety-six per cent has been returned. A most creditable fact.

The death of Rev. Lyman Abbott, D.D., editor-in-chief of the *New York Outlook*, at the age of eighty-six, removes a great preacher and one of the commanding religious personalities of America. Dr. Abbott, who was a prolific author, believed that Christianity is not only larger than any church, but larger than all the churches, and that a man can possess the Christian spirit, not only if he is a Friend or a Unitarian, but if he is a Jew or an Agnostic.—*Christian Life, London*.

Rev. E. M. Cosgrove of the Spokane Church advises "hands off" to those who would obtain legislation requiring or permitting reading of the Bible in the public schools.

If it simply be a question of literature, they will be willing to put in the schools the Catholic version of the Bible, which is even better as a literary production, since it includes the Apocrypha.

"No. Hands off! I say to all those bibliolators who denounce the sectarianism of the Catholic schools only to sectarianize the public schools."

The present year marks an epoch in the history of China. For it has seen some twelve hundred representatives of all the Protestant churches of this Flowery Land meet in conference, and create "The Christian Church of China." Some representatives suggested that this Church should be equipped with a dogmatic creed. Happily a resolution was passed to the contrary; by it the Conference wisely declared itself incompetent "to pass upon questions of doctrine and church polity or to draw up a credal or doctrinal statement of any kind."

The services at Portland on Laymen's Sunday were wholly conducted by laymen. Dr. E. O. Sisson made the address, being assisted in the service by Clarence J. Young.

The Unitarian Laymen's League closed the year with 293 chapters and over 13,000 members. One of the last born was Santa Barbara, organized December 4th, Commander Henry E. Parmentier, president.

Eight million millions of cubic yards of rain water fall annually in the United States. Only one-hundredth part of all this is utilized for direct human consumption; two-hundredths are for irrigation, five for power-production, but eighty-five hundredths are wasted in floods and carried uselessly to the sea.

Abraham Lincoln for Prohibition in 1853

In 1853 Mr. Lincoln said in a speech at Springfield, Ill., eleven years after his great speech in 1842:

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but aggravate the evil. If the prohibition of slavery is good for the black man, the prohibition of the liquor traffic is equally good and constitutional for the white man."

Dedication Hymn

Rev. Seth C. Beach, D.D.

(Written for dedication of Long Beach church, December 8, 1922.)

Thou God whose other name is Love,
We lisped it at our mother's knee,
Now older grown, but children still,
We raise these timbered walls to thee.

Thou needest not our prayer or praise,
But meet us when we seek thee here,
For we need thee, thy voice, thy hand,
To lead us to a holier sphere.

Here may they come, O Heart of Love,
Those who know thee, or know thee not;
All need thy touch, thy heavenly grace,
Those most who have that grace forgot.

Grant that here helpful words be said,
New things or old, so they be true,
So hearts be fed, or wills confirmed
To keep the vows we here renew.

Contributed

The Unitarian Name

Charles W. Wendte.

The Chinese, we are told, have the custom when one of their number seemingly lies at the point of death, to summon their priests and have them perform rites by which the name of the expiring man is changed. In this way, it is their naive belief, the demons who are ever seeking to destroy human kind become so confused, outwitted and baffled, that they lose track of their intended victim, who is thus given a new lease of life.

A similar method of reasoning would seem to actuate certain members of our Unitarian community who, discouraged at the numerical weakness and slow increase of their denomination, and desiring to assure a more general acceptance of its principles and beliefs, as well as themselves to enjoy the delights of a larger religious fellowship, are prone to attribute our weakness and isolation to the name we bear. The name "Unitarian," they tell us, is identified with certain theological disputes in the past which no longer are of significance to us or to anyone, and the memory of which arouses prejudices and bitternesses which prevent a just estimate of our present intellectual contribution to the religious life, and debar us from the fellowship of the larger churches of Christendom. Let us, therefore, secure this coveted recognition, and at the same time save our denomination from the fate which seems to threaten it. Let us change its name, and thus outwit and overcome the theological prejudice and sectarian opposition which deprive us of fraternal relations with the general Christian world.

This proposal is just now being made to our denomination by certain ardent spirits among us, who for the most part are not birthright Unitarians, but whose earlier affinities were with fellowships more orthodox in faith and practice. It is natural that these proponents of a new name should not have that deep appreciation for the historical, philosophical, and denominational

implications of the term which characterize the lifetime Unitarian, and that they should place an altogether undue valuation on the remedy they offer.

In the first place the numerical inferiority of the Unitarian body is not due to its name in any degree, but is a necessary consequence of its purpose and method in religion. The pioneers in any cause which implies a great change in opinion or practice and the transformation of the existing doctrine and order, will always be few in number. Their progress will be slow until the decisive hour for their truth has arrived and it comes to general acceptance. Yet in their very isolation lies the strength of their testimony, and in their faithfulness and courage the assurance of their ultimate victory. No greater misfortune for our Unitarian principles could happen than that our churches and ministers should be generally fellowshipped by the Christian world. We should be paralyzed through conformity, lose our distinctive character and influence, and become simply one more church in the community and not one different from all the others, and hence to be taken into particular account in all estimates of its religious life. This does not imply that we are hostile in our attitude towards the prevailing sects and churches. We may fully recognize their merits and tentative value, and extend to them by the logic of our principles the good will and proffer of fellowship which they withhold from us.

"They draw a circle which shuts us out;
'Heretic! rebel!' a thing to flout.
But love and we have the wit to win,
We draw a circle that takes them in."

Not the smallness of our denomination, therefore, or its non-acceptance by the more orthodox world should give us anxiety or prompt us to self-scrutiny. There is a vast unchurched constituency outside our enrolled membership which we may justly claim to represent. And there are many progressive thinkers in the so-called orthodox bodies who are in conscious or unconscious agreement with our opinions and are encouraged by our bold affirmations though they may be kept in their present af-

filiations by their affections, their reverences, or their fears. We do not envy them their contentedness and exemption from the loneliness and struggle of a radical position. Our freedom and sincerity in thought and speech seem to us far more desirable. Our one concern is that we may be worthy of this great privilege of the Unitarian Church.

Furthermore, we claim that to alter our denominational name would not accomplish what its proponents desire to attain. The device is too apparent and would justly create suspicion. The prejudice against us in the ranks of orthodoxy is not occasioned by our name, but what it connotes, our exaltation of the free reason against authority in matters of faith and morals—the authority of the Church, of the Bible, of the Creed. This would still remain under whatever name we registered ourselves. The hands would be Esau's still, though we softened the grip to a brotherly clasp. Does any Unitarian propose to give up his central belief in the Unity of God and the purely human Christ? Or will the popular churches of Christendom admit to fellowship those who deny the Trinity, or the Deity of Christ? How futile, then, the attempt to ingratiate ourselves with orthodoxy by tendering our name as a sacrifice to its prepossessions. They might well suspect the Greeks bearing gifts.

Finally, what name should we adopt to replace the one we have relinquished? Those which have at times been proposed are singularly lacking in character or significance, and would create a greater diversity of opinion among us than our present affiliation. The term Unitarian has had a noble history, and through the centuries has become invested with lofty and enduring meaning. It has been made illustrious by heroic testimony, devoted service and spiritual achievement. This history is a great asset in the present life of our denomination. It fixes our place and mission in the religious history of mankind. It allies us with the great Theistic movements of the ages, in Persia, India, Palestine, Asia Minor. It is a term continually employed in

the scientific and philosophic thinking of our day, and has grown in intellectual and ethical values far beyond its original meaning. It is today the most suggestive, rich, and truly representative name borne by any sect in Christendom. The names of the other Protestant bodies are in some cases derived from a church polity, as "Congregational," "Presbyterian," "Episcopalian"; or they are called after a person, as "Lutheran" or "Swedenborgian"; or they have reference to an ecclesiastical rite, as the "Baptists"; or a denominational peculiarity, as the "Methodists."

It seems to be reserved for the liberal sects to inscribe on their banners words that represent great ideas and stand for lofty principles of faith and action. In this sense "Universalism" is a glorious name for a church. To include all, to save all, to restore and sanctify all mankind, to vindicate the all-wise, all-loving character of our Father in heaven,—surely, this is a noble mission for a church!

The name "Unitarian" would seem to contain even more—to be still grander in its suggestion and sweep. It not only includes all men in its loving thought and prayer; it also seeks to unite, to unify them. This unity it would not accomplish by insisting on uniformity of belief or conformity in religious rites and practices, but by oneness of moral purpose, by making piety, righteousness and love the bonds that unite its members amidst large varieties of thought.

Unitarianism, therefore, while it stands for many important things, stands pre-eminently for this great principle of unity. This principle has made great headway and received many new applications during the past century. If each generation may be said to have its controlling sentiment, the leading thought of this age is certainly "unity,"—the unity of God, of the world-order, of life, of mankind, and of religion.

It is this which gives to our denominational name a philosophical and moral value far beyond its original meaning, and makes it indicative of the ripest

thought, the most advanced scholarship, the broadest culture, and largest humanity of our time, thus vindicating its right to be the distinctive appellation of a body of free, rational, and liberal believers, the advocates of a religion of liberty, holiness, and love.

Aside from all consideration of a practical nature, which of themselves might well appal those who would seek to abandon the term "Unitarian," we believe that no other name could so well represent our attitude toward scientific truth, toward religion, toward man, and toward God. We are aware that there exists in the religious community a deep-seated prejudice against the name, but, like the Apostle Paul, we are not ashamed to confess that "after the way men call heresy so worship we the God of our fathers." We agree with Dr. Channing when he said, "I cheerfully take the name of a Unitarian, because unwearied attempts are made to raise against it a popular cry"; and with O. B. Frothingham when he says: "The new Unitarianism . . . calls itself Unitarian, simply because that name suggests freedom and breadth and progress and elasticity and joy . . . No other name would be so impressive or, on the whole, so honorable."

So long, therefore, as the term "Unitarian" has in it such representative thought and moral quality, and is so widely applicable to the facts of nature and life as they confront us today, so long as the denomination which bears it is liberally disposed, inclusive, and progressive, loyal to truth and charity, we shall doubtless continue to call ourselves "Unitarians." In so doing our chief concern should be to make this name one of the most significant and honorable in the annals of Christendom.

[For the PACIFIC UNITARIAN]

Greeting

Who cometh to our portals
With eager childish grace,
Blindfold—his hands behind him,
But with a shining face?
The bright New Year!
O brave New Year—
O dear young year—
We welcome thee!

—Alice Whitney Burton.

The Layman's Responsibility

A few Sundays ago the entire service at the Berkeley church was turned over to laymen. The editor of the *Pacific Unitarian* was asked to speak of the duty of the layman to the minister and the church.

He qualified as an experienced layman by outlining his church record, extending almost fourscore of years, and expressed his pity for any man who had not formed the habit of church-going. No reasonable man could afford not to go. He would not consider the question of duty. There were at least two good motives that came in ahead of any sense of cold duty. The church gives fuller life. What we get out of it in life justifies all we can do for it. Again our conception of religion involves helpfulness for others, and that demands united and organized effort. So, that the value of the church is two-fold—what we can get out of it and what we put into it for the community good.

He urged every possible cooperation with the minister and generous support of the church.

He wished to offer a few definite suggestions and had classified them in four points for each. Beginning with the church they were:

1. ATTEND SOME CHURCH.

Obviously if we expect to get anything from the church or to give it anything worth while, we must *attend* it. We must at the least give it a chance. Speaking generally every man would be bettered by attending some church, which one, may be left to his individual judgment. Go where you belong and where you get the most good and can do the most good. Avoid misfits. Seek a church with which you sympathize or perhaps one a little in advance. Believe all you can, but never make believe. Be sincere, be honest, be hopeful, be reverent. Attend faithfully. Let your attendance be constant; and be *attentive* and receptive.

2. SUSTAIN THE CHURCH.

Feel your financial responsibility and give all you ought to. The church exists and functions by what the members contribute. Regard your reasonable part as an expense as necessary as board or

house rent. Assess yourself liberally. Give what you can afford cheerfully. It will be good for you to make some sacrifice for the sake of the church. We are disposed to value anything by what it costs. Do not undervalue your responsibility. Beware of church debts. If there are any, swat them; avoid new ones.

3. ABSORB THE MESSAGE.

Very largely we gain by what we absorb. Your preacher has a message. Try to get at its spirit, and take it in. Be not disturbed at one sermon or a statement that surprises you. Be generous in judgment. If on the whole you find that the message you hear does not make you more kindly, merciful and courageous, if you are not helped to love good and abhor evil, consider prayerfully if you are where you belong. The glory of God and the triumph of the good and the true are beyond the welfare of any church.

4. SERVE THE CHURCH AND MANKIND.

If your life is stimulated and you feel your own responsibility you will be urged to action. Do whatever you can do best. Dare to try. If you can help in the religious school, where helpers are few, serve there. At the least let your example as an upright, sincere man and your consistent Christian character be a credit to the church that nurtures them. Let no good cause that you can advance be denied your support. Serve God, your Father, and man, your brother.

As to your relations, feelings and treatment of your minister.

5. APPRECIATE YOUR MINISTER.

The laity is disposed to be critical. Judge your leader leniently. Be generous and friendly. If he seems severe, try to find his point of view and suspect your own indifference. Make sure he is suffering no injustice or gross neglect. Make the most of his best qualities. The more you appreciate him the greater will be your capacity to do him justice. Do not be afraid to tell him if you have in any way been helped. Do not tell him you *enjoy* his sermon. He is under no obligation to add to your enjoyment. Very probably you already have more than you are entitled to.

6. SHOW SYMPATHY.

To the extent that you appreciate your minister you will be in sympathy with him, and it is an almost indispensable condition to his being really helpful to you. Beware of prejudice. It is a baneful poison. If you can cultivate sympathetic relations you will understand him and eventually reach affection and steadfast regard. True sympathy involves spiritual intimacy and a better understanding of relations. We are disposed to expect the minister to do it all. He is supposed to carry us individually and the church collectively. He is the responsible part. He is, to be sure, our servant, but are we not his servants as well? It is very evident that every minister necessarily undertakes too much. It is humanly impossible for him to do well all that is expected of him. He deserves our complete sympathy and if he has it the laity will relieve him by doing their full share. Help him.

7. ADVERTISE.

Publicity as a help to the minister involves difficult and delicate methods. Advertising in general has been distrusted, but practices have grown up far more objectionable. Sensational texts and answers to all sorts of irrelevant questions are relied upon to fill the church, but what a price to pay. But why are we so diffident and indiscriminating? If any one of us reads a bright book do we not tell our friends of it? If we see a good movie do we not straightway advise all those we know of the remarkable event. Why should we fail to advertise in like manner a find in the pulpit? Here in Berkeley we have a church we love and a minister we can commend; why should we be dumb about it? We have a faith that we value; why should we not commend it to others?

8. STEADFASTNESS.

Let my last appeal be to the steadfast spirit. It is for us to stand by, to stick! Many a cause is lost from its adherents being weary of well-doing. We must have unswerving persistence, and the minister deserves and requires friends who are a steady support and who having done all, *stand!*

Be reminded that this imperfect sum-

mary is grouped in four combinations of an A and an S:

For the Church—Attend; Sustain; Absorb; Serve.

For the Minister—Appreciate; Sympathize; Advertise; Stick.

If you can enjoy these things you may be called happy.

If unfortunately you do not, by all means do them because you ought.

Childhood's Favorites

It was an interesting experiment when the Chicago National Kindergarten and Elementary College called upon 300 girls to send their choice of favorites for a Childhood's Hall of Fame. They marked a voting on 67 characters, from 100 to zero. The first twelve ranged from 96.94 (to Jesus) to 90.55 a tie between Mother Goose and Moses. The five after the first chosen were Lincoln, Washington, Jo. (Little Women), Sir Gallahad and King Arthur.

The next 12 ranged from 66.89 for Ab. (cave man), to 14.84 for Deadwood Dick. Rollo was sixth on the list.

Rip Van Winkle was the only character upon which all balloters voted; Hiawatha came next with one freshman vote missing. Student body and faculty agree on the salutary influence of Uncle Remus, Sir Gallahad, Rip Van Winkle, Robin Hood and Robinson Crusoe, but on Prince Charming the girls hold him worth 82 plus, while the faculty gives him a niggardly 55.

"It is very interesting to see that Jesus as the one universal hero for all times and all peoples has received the highest vote from this group of girls, a vote representative enough to mirror the attitude among our own youth. It is also interesting to note that in the list of twelve typical heroes Joseph, Daniel, David and Moses, mark the surpassing power of the Bible story to set ideals and grip life. It is quite evident that in the average American home represented by this group, the Bible and the Bible story are as appealing as ever.

Every brook and every tree,
And every twinkling star I see
Hath something good to say to me!
—John Kendrick Bangs.

Events

Dedication by the Long Beach Church

The new Church building at Long Beach, California, was dedicated Friday evening, December 8th, in the presence of some two hundred people. The act of Dedication by Minister and People was read after the formal transfer of the Church edifice had been made to and officially accepted by the Trustees. The Prayer of Dedication was given by the Minister, Rev. Oliver Jay Fairfield, after which all joined in singing the Hymn of Dedication, especially written for the occasion by Rev. Seth C. Beach. Then followed a letter of welcome from the Mayor; the official greetings from the American Unitarian Association given by Professor Edward T. Williams, of Berkeley, a Vice-President of the A. U. A. A former minister, Rev. Francis Watry, of Pomona, then gave an interesting account of the early days of the Long Beach Society, following which came a most cordial response by Dr. Margaret V. Clark, of the Board of Trustees. After the Benediction the audience adjourned into the large and exceedingly attractive Community Hall, where informal social greetings were given by Rev. Cora V. Lambert of Chicago, Rev. Bradford Leavitt of Pasadena, Rev. Curtis T. Abel of Hollywood and Carl B. Wetherell. Enjoyable music interspersed the program during evening.

The members and friends of the Long Beach Church—after a long, up-hill fight, have finally realized, with the generous help of the A. U. A., their dream of an attractive and adequate building, modern in every respect, standing on a finely located corner lot, easily accessible, in one of the fastest growing cities in this country today. Space does not here allow for a detailed description. Suffice it to say that the Auditorium holds 225, the Community Hall nearly 500. The former is fairly well furnished, being equipped with comfortable pews; the latter has a fine stage and kitchen facilities. The building with these bare necessities was dedicated free of debt. There are many things neces-

sary yet—carpets, an organ, chairs and the like. But the dream has come true and our heartiest congratulations should go to the Long Beach people as well as our good wishes for many prosperous years.

Golden Gate and Plymouth Rock

The New Englanders of Palo Alto joined in a happy time on Forefathers' Day, under the joint auspices of the Unitarians and Congregationalists. The theme after the dinner was "Does the Golden Gate Need Plymouth Rock?" Prof. William H. Carruth first called upon Rev. E. A. Robinson to voice a welcome to the Congregationalists who had united in the observance. Rev. W. B. Thorpe, in answer to the question, "What was it that landed on Plymouth Rock?" said that it was the fear of God that made the Puritan conscience. The Puritan conscience went with the pioneer into the Western reserve, and it was not wholly lost when the pioneer reached the Golden Gate. There was a good deal of the spirit of the Restoration foaming up on the surface of things and sometimes we feel that the world has gone pleasure mad, but the real work of the world today, as always, is done by sober, decent people, who have in them a lot of Plymouth Rock. Both elements are needed. The Golden Gate needs Plymouth Rock, but we wouldn't want to see it all made over. Palo Alto perhaps could furnish enough to keep San Francisco from ruin.

Miss Helen Sutcliffe felt that it was a pity the Pilgrim Fathers did not land at the Golden Gate. They would have had a much better time. But we all need, and the world needs, something of the old spirit of our forefathers.

Prof. E. M. Hulme, after a witty introduction, compared Plymouth Rock to the past and the Golden Gate to the future. Early Christianity was a simple religion asking not for belief but action. Plymouth Rock stood for simplicity and service, and these two ideas are the creed of the average American today.

Prof. James Hyde said the Pilgrims did not bring a full life to the shore of

New England. They hungered and thirsted after righteousness in an austere way. They did not rejoice and become exceedingly glad. We must today build a life which is rounded and full and well proportioned. We should cultivate the virtues of New England without acquiring the austerity which makes fullness of life impossible.

Prof. Carruth, in introducing Pres. David Starr Jordan, said that he had answered the question of the evening thirty years ago by helping to establish Stanford University. Dr. Jordan told of a recent visit to a Buddhist temple, where he heard Japanese children sing "America." He said that in Japan the military depotism is gone. No country is less free from the military spirit than Japan.

Dr. Jordan paid high tribute to the graduates of American universities, including many from Stanford who have taken something of the spirit of Plymouth Rock to Japan and thus made a more friendly relationship possible.

Interspersed between the speeches was the singing of a number of appropriate hymns.

The Greatest Things

The greatest sin—fear.

The best day—today.

The biggest fool—the girl or boy who will not go to school.

The greatest deceiver—one who deceives himself.

The most beautiful woman—the one you love.

The greatest mistake—giving up.

The most expensive indulgence—hate.

The cheapest, stupidest and easiest thing to do—finding fault.

The greatest trouble maker—talking too much.

The worst bankrupt—the soul that has lost its enthusiasm.

The cleverest man—one who always does what he thinks is right.

The best part of anyone's religion—gentleness and cheerfulness.

The meanest feeling—jealousy.

The best gift—forgiveness.

—Dr. Frank Crane.

Pacific Coast Minister a Winner in "Register" Contest

Rev. Elmo A. Robinson of Palo Alto has won one of the three prizes offered by "The Christian Register" for the most unique article written on the general subject: "My Favorite Avocation." The "Register" reports that "the subjects discussed ranged from bee-keeping, through farming, sailing, automobilism, hiking, and bird study, to playing the fife. We venture to say that these avocations if extended and published in book form would make a best seller, for they disclose an aspect of that popular community man, the minister, hitherto unsuspected. They disclose the fact that a man can be a good pastor and preacher and at the same time an expert keeper of bees, a yachtsman, a native student, or a mechanic."

The other two winners were: Rev. J. C. Kent, of Nantucket, Mass., whose avocation is clipping interesting items from the newspapers and keeping them as a valuable clipping bureau—a minister's "morgue" as he calls it. The other winner was Rev. George Kent of Harvard, Mass., who mends clocks, pans and chairs as his "hobby."

Mr. Robinson's article follows:—

My favorite avocation is preaching.

Such a statement needs no explanation to my brother ministers. During six days of the week I am busy earning my wages. I have to carry on the church correspondence, keep the church records in order, remind the various committees to meet, repair my automobile, telephone trivial messages, organize a forum, make friends with students, read the newspaper and other unpleasant literature, call on as many people as possible, and thus make myself an efficient office boy, messenger boy, and caddy. Such tasks are my vocation, my professional duty. At times they are all very pleasant. At other times they are a bore.

I work sufficiently hard during the week to feel entitled on Sunday to a little recreation. Therefore I turn to my avocation. Few people take this avocation of mine seriously. There are

some people who contribute to the support of our church. Many people join it. Many more praise it. But comparatively few attend it—still less attend it regularly. They thus recognize that I am paid, not to preach, but to perform other tasks.

Preaching therefore gives me a chance to relax. The inhibitions in my mind chase themselves away. I find it easy to talk about matters in the pulpit that would embarrass me in private conversation. At times I speak with a courage that is in surprising contrast to my usual timidity. Here I confess my repressed desires for truth, brotherhood, and justice with a freedom not ordinarily permitted by the laws of the United States and the resolutions of certain denominational conventions.

Preaching is a healthful avocation. In my earlier pastorates, when I took my preaching too seriously, the delivery of a good sermon would often make me ill for several days. Now that preaching is regarded as an avocation I find that I feel just as physically vigorous on Monday morning as if I had spent Sunday driving an auto or picnicking in the Redwoods.

I would say more about this avocation, but Satan (the editor) has hindered me. I can only advise laymen to try it.

Would'st thou lose thyself, and catch no harm,
And find thyself again without a charm?
Would'st thou read thyself, and read thou know'st
not what,

And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my book, thy head, and heart together.

—John Bunyan.

O world, as God has made it! All is beauty;
And knowing this is love, and love is duty.

—Robert Browning.

Ah, then, if mine had been the painter's hand,
To express what then I saw—and add the
gleam,

The light that never was on sea or land

The consecration, and the poet's dream!

—W. Wordsworth.

A Beautiful Christmas Pageant at Los Angeles

Before an extremely appreciative audience of over six hundred people, the Sunday School of the First Church, Los Angeles, presented the Nativity drama—"The Advent of Jesus." It was one of the most beautiful and effective pageants it has ever been the pleasure of the writer to witness; produced under the capable leadership of Louise Pinkney Sooy, dramatic director in the Southern branch of the University of California, each scene was skillfully depicted. She was ably assisted by Mr. and Mrs. Douglas Donaldson who designed all the costumes and arranged the truly remarkable color schemes. Mr. and Mrs. Donaldson are directors of the Charnard Art School.

The music for this annual celebration was in charge of Mrs. Bessie Fuhrer Erb, concert mistress of the Woman's Symphony Orchestra of Los Angeles, assisted by other members of that orchestra and Mrs. Ada Marsh Chick, organist of the Church. The solo parts were given by professionals well known in Southern California. The Processional of Angels and all the speaking parts were carried through by nearly one hundred pupils of the school. Especially beautiful was Mary, depicted by Genevieve Leonard.

The scenes given were: "The Annunciation," "The Three Wise Men," "Herod's Court," "The Shepherds," and "The Adoration." While all were most effective, perhaps the last made the deepest impression. Carols were sung during the drama by the children of the schools, as Angels, and solos—"Watchman, Tell Us of the Night," "We Three Kings of Orient Are," "Silent Night," were rendered by Max Stuart Widdowson, Frederick John Schwankozsky and Helen Mildred McWilliams. The Recessional, "Adeste Fidelis" concluded a beautiful hour. Let it be said that the audience itself did its part well by showing its sincere and keen interest and by keeping still. The usual hub-bub of the average audience on such really religious occasions was happily lacking.

—C. B. W.

Sunday School Institutes on the Coast

Plans are progressing for the three Sunday School Institutes to be held on the Coast during April and May, under the general direction of Dr. Florence Buck, associate secretary of the Department of Religious Education. The first will be held in Los Angeles, at the First Church, April 19-24; the second at Berkeley, at the School for the Ministry and in the First Church, April 26—May 2, and the third in the University Chapel, Seattle, May 6-12, all dates inclusive.

Extremely interesting courses of lectures as well as round table conferences are being planned. Dr. Buck will give a particularly interesting and valuable course on "Bible Drama and Church Pageantry." This was received with much profit and pleasure at the Star Island Institute last August. We cannot have too much of this pageantry in our teaching in the Church school—nothing makes the scenes and stories more real to the boys and girls than their actual participation therein. Then again this pageantry seems to inculcate a deeper sense of reverence than any other method seems able to accomplish.

Many of the lectures will be given in the evening while a majority of the conferences will be scheduled for late afternoons—thereby allowing school teachers and others who are occupied during the day to attend. A box lunch partaken in around the table will afford the important social opportunity and the necessary relaxation.

In the February issue of the *Pacific Unitarian* we will announce the lecturers and their subjects.

Remember the dates for your particular section of the Coast—and plan to attend—or at least see to it your church school workers are surely there.

—C. B. W.

The Widening Past

"The soul of man is widening towards the past
No longer hanging at the breast of life
Feeding in blindness to his parentage,
Quenching all wonder with Omnipotence,
Praising a name with indolent piety,
He spells the record of his long descent,
More largely conscious of the life that was."

—George Eliot.

The Los Angeles Mission

Time: Feb. 18—Mar. 4, inclusive.

Place: First Unitarian Church, 925 So. Flower St.

Speakers: Rev. William Laurence Sullivan, D.D., of New York; Rev. Horace Westwood, D.D., of Toledo, O.

Music: Organist, Mrs. Ada Marsh Chick, organist First Church.

Preeentor: Mr. Wellington Smith of Boston.

Chairman: General committee, Mr. Paul D'Orr.

Chairman of other committees together with their members are now being selected.

Full details of preparatory work for the Mission will be discussed at the annual meeting of the church, Jan. 8.

Mr. Kenneth McDougall, the League's Mission Secretary, will arrive in Los Angeles about February 10th to remain throughout the Mission. With the Pacific Coast Field Secretary, he will have general charge of the Mission, supervising in particular the publicity work. Mr. McDougall will also be in general charge at the Oakland Mission in March.

In Mr. Wellington Smith, the League has secured perhaps the foremost precentor in the country, at least for the particular duty which he has to perform—to arouse the audiences every night for two weeks (except Saturdays) to the proper point of enthusiasm and receptivity. An especially prepared hymn book is used at every mission.

Already these missions have been held with great success at Burlington, Vt., Montreal, Canada; Portland, Me.; Buffalo, N. Y.; and Worcester, Mass. In January Dr. Sullivan will conduct a mission at Detroit, Mich., with Rev. H. E. B. Speight as his colleague. Dr. Sullivan will arrive in Los Angeles some time during the second week of February.

Rev. Thomas Clayton, in a recent sermon, said: "The fate of civilization is in the hands of the religious forces of the world. Unless Christians cease to be dogmatic, exclusive, and insistent for world conquest, there is no prospect for relief from the confusion and suffering that afflict the nations."

Coming Events

January 8—Annual meeting, Los Angeles.

January 9—Annual meetings. Pasadena, Santa Barbara, and Portland.

January 11—Southern California Associate Alliance, Los Angeles; annual meeting, Berkeley.

January 14—Young People's Sunday (except Bay region).

January 15—Annual meeting, Sacramento.

January 17—Annual meeting, Alameda; ordination Mr. Gordon Kent, Alameda.

January 21—Young People's Sunday (Bay churches).

January 27—No. California Federation Y. P. R. U. Supper and entertainment Palo Alto.

Feb. 18-Mar. 4—Los Angeles Mission, Rev. W. L. Sullivan, D.D., and Rev. Horace Westwood, D.D.

April 1—Easter Sunday.

March 18-April 1—Oakland Mission, Dr. Sullivan and Rev. Augustus P. Record, D.D.

April 19-24—Sunday-school Institute, Los Angeles.

April 26-May 2—Sunday-school Institute, Berkeley.

May 6-May 12—Sunday-school Institute, Seattle.

Churches will please send calendars and other printed matter giving interesting and vital information to Pacific Coast Headquarters.

Be friends with everybody. When you have friends you will know there is somebody who will stand by you. You know the old saying, that if you have a single enemy you will find him everywhere. It doesn't pay to make enemies. Lead the life that will make you kindly and friendly to everyone about you, and you will be surprised what a happy life you will live.

—Charles M. Schwab.

Tito was experiencing that inexorable law of human souls, that we prepare ourselves for sudden deeds by the reiterated choice of good and evil that gradually determines character.

—George Eliot.

Field Secretary's Activities

During December the Field Secretary preached at Santa Barbara and assisted in organizing a chapter of the Laymen's League; he attended the Christmas sale and Boston-baked-bean supper at Pasadena, later in month addressing the Pasadena Alliance and Chapter as well as meeting with the trustees of that fast growing church. On the seventh he attended and spoke at a meeting of the San Diego Chapter, at which time the moving picture—"The Spirit of the Shoals" was shown. He was present and spoke at the Dedication of the new church building in Long Beach, as well as preaching there on Sunday December 10th. On that day also he addressed the Sunday school and in the evening the Starr King Club. Frequent conferences were held with Rev. E. B. Backus and several laymen regarding the coming mission. In this connection the Field Secretary also spoke before the Los Angeles Alliance. He addressed the Santa Ana Alliance on December 6th and preached at Redlands on the 17th, meeting with the trustees and officers the evening before. On the 17th also, he was fortunate enough to witness the truly remarkable pageant presented by the Los Angeles Church school. He also conferred with Rev. Curtis Abel of Hollywood, Rev. Francis Watry of Pomona, and Rev. Bradford Leavitt of Pasadena. For several evenings he served as Chairman of Hospitality at the Community Christmas greetings to strangers, held from December 20th to 31st, in the Ferry Building, San Francisco. Let us hope another year our bay churches will be eager to co-operate in this noble work. The Secretary also attended the church school Christmas parties of the San Francisco and Alameda churches, meeting with the trustees of the latter church.

A busy and a happy month. As the New Year comes in, our Pacific Coast churches should feel encouraged, not so much for the general strengthening all along the line the past year, but more for the big, golden opportunity there is *ahead* for us to serve—to reach out with a big, generous, liberal hand, and

help the thousands still groping about in darkness and in doubt.

—C. B. W.

Bulding Activities

Two new Unitarian church buildings were dedicated in October—Walpole, N.H., and West Side Church, New York City; also the adequate and attractive parish house of the First Church, Worcester, Mass. At Jamestown, N.Y., the new building is already occupied as is the new church at Long Beach, Cal. Progress is reported on the beautiful new building at Washington, D.C. Ground has been broken for the new church in Toledo, the minister of which, Dr. Westwood, will be Dr. Sullivan's colleague at the Mission to be conducted in Los Angeles during February. Extensive repairs and alterations have been recently made in the churches at Erie, Pa.; Waterville, Me.; Addison, Me.; Portsmouth, N.H. (Parish House); Fairhaven, Billerica, Bedford, Lexington, Watertown, Sterling, Mendon, Mass.; Newport, R.I. (parsonage); and Newton Center, Mass. (Parish House). The handsome Parish House of King's Chapel, Boston, is now occupied and proving serviceable. An earlier issue of the *Pacific Unitarian* reported the extensive renovations which took place in our Coast churches. The Vancouver church is now raising a fund with which to instal pews.

Notes

The largest Unitarian church school in this country is in Quincy, Mass.—with 213 members. Washington, D.C., and Leicester, Mass., have 200 members. San Francisco, Portland and Los Angeles are making good strides toward that mark. Keep it up!

An excellent American trilogy of autobiography—"The Americanization of Edward Bok," "The Education of Henry Adams," and "Upstream." Alliance branches, league chapters, young people's societies—all could well read and study this trilogy. It is a remarkable course in true Americanization.

Basing figures for church attendance on Nov. 26 in our Pacific Coast churches upon reports actually sent in and upon the greatest average attendance as known, we can state that the average attendance at a morning service on a normal Sunday in our 27 Pacific Coast churches is over 2900.

In this connection is is interesting to report that San Diego sent in the following figures: Morning service 326, afternoon forum 497, evening forum (repeated) 610; a total of 1,433 for the day.

Every member of the League should receive each month a copy of *The Spokesman*. The December number contains an accurate report of Laymen's Sunday as observed throughout the country. On the Coast the following Chapters conducted the entire service on December 3 or 10: San Diego, Los Angeles, Palo Alto, Berkeley, Oakland, Fresno, Sacramento, Eugene, Portland, Seattle, Vancouver. At Hollywood and San Francisco special sermons were preached by the ministers. Long Beach and Pasadena plan to observe Laymen's Sunday later in the year. The Field Secretary preached at Santa Barbara on Laymen's Sunday. At Victoria, where three out of every four Sundays are "Laymen's Sundays," Rev. Alexander Thomson of Vancouver, preached.

In Washington, D. C., Chief Justice Taft preached to 1,300 persons.

If League members fail to receive their copy of the *Spokesman*, they should write either to League Headquarters, 7 Park Square, Boston, or to Pacific Coast Headquarters. It is well worth reading every month—so don't miss it!

Beginning Jan. 1, Mr. Gordon Kent, a student at our school in Berkeley, will take full charge of the Alameda church for a period of six months. This is made possible by an appropriation from the Church Extension Department. We have the greatest faith and confidence that, with the proper support, Mr. Kent can make the Alameda Church a real factor in that community. The cordial, good wishes of the *Pacific Unitarian* are extended to both Mr. Kent and the Alameda church.

A recent poll among the Jews placed Dr. Charles P. Steinmetz among the six leading Jews of America. Dr. Steinmetz is America's, perhaps the world's, greatest living electrical engineer. He is a member of the Syracuse, N. Y. Chapter of the Laymen's League. On Laymen's Sunday he gave a most remarkable address entitled "The Place of Religion in Modern Scientific Civilization," which has recently been published and printed as Bulletin No. 13, by the League. Copies can be obtained at Headquarters, 612 Phelan Bldg., San Francisco.

Selected

Where'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

—From Calendar of the Church of the Messiah, St. Louis.

Patriot and Teacher

The distinguished Unitarian whose birthday we might have celebrated this month is that of Thomas Starr King, who was born December 17, 1824. The name of King is the greatest one in California history. He was more than a minister of the First Unitarian Church in San Francisco. He was minister to all California. To him is given the credit of saving California to the Union at the time of the Civil War. Many of the Southern sympathizers were in California and the decision as to what the state would do hung in the balance. King went up and down the state and as a result of his work California remained in the Union. Again and again his life was threatened; men were determined to kill him but were disarmed by his eloquence.

To him is given the credit, as well, of saving the Sanitary Commission, the first organized relief work on the battle-field, when its funds ran so low that it was thought the work would have to be given up. King raised and sent to the Commission \$1,000,000 in gold, and this work continued during the war.

A monument to King in San Francisco attests the gratitude of its citizens. *Indianapolis Unitarian Bulletin.*

Acceptance of membership in the Unitarian church does not imply acceptance of any creed nor confession of any faith predetermined by others of a generation past and gone. It does imply a belief that "In union there is strength," and that organization and strength of united effort are required for perpetuation of the ideals for which we stand. Those who feel an obligation to the principles they hold are invited to unite with our church.

—From the *Indianapolis Unitarian Bulletin*.

Sketch of the History of Pasadena Unitarian Church, 1922

(Note: This was mailed recently to all friends of church with annual letter of appeal for funds.)

More than a decade ago a Unitarian Church was projected in Pasadena, but for over ten years the dream of those who had it at heart was not realized. Last year the co-operation of the American Unitarian Association with Miss Isabella L. Bennett, of Pasadena, supplied the first essential, a meeting place, when what had been for many years Miss Bennett's home at the corner of North Mentor Avenue and Boston Court was purchased by the Association and became the first home of the Unitarian Church in Pasadena. The American Unitarian Association sent out as organizer the Reverend Laurence Hayward, of Newburyport, and on Lincoln's birthday, 1922, the first service was held in what we call our temporary church building, under the auspices of Mr. Hayward. Success seemed certain when in place of the small group who would indeed have heartened the founders, there were present a congregation of 120 Unitarians and their friends, living or visiting in Pasadena, taxing the capacity of the room. Services were held for three months under the able but necessarily temporary ministry of Mr. Hayward, who at the same time made a canvass of the Unitarian families in this vicinity, so that at the end of April, when he was obliged to return to his own parish duties, his work called forth the highest praise. On April 27th a farewell din-

ner was tendered to Mr. Hayward at the Vista del Arroyo Hotel, nearly 100 persons being present. On March 29th a meeting was held at which a committee was elected to draft a form of organization, and on April 5th this organization was practically perfected and the first twenty-four members signed our simple Bond of Fellowship. The nine Trustees then chosen to serve until January, 1923, whose names are set forth in the regular church bulletin, elected the officers of the church on April 11th and committees were soon appointed on membership, hospitality, music, relief, legal affairs, house and publicity.

A Pasadena branch of the Women's Alliance held several meetings during the spring and a chapter was formed of the Unitarian Laymen's League.

In the meantime the Trustees, acting as a Pulpit Committee, supplied preachers for May and June, and at the end of the latter month they presented to a meeting of church members the name of the Reverend Bradford Leavitt for our first permanent minister. Mr. Leavitt, who has been notably successful in his pastorates in our important churches in the City of Washington (All Souls) and in San Francisco, where he succeeded Starr King and Horatio Stebbins, received the unanimous approval of the meeting held June 30th, and on July 18th he accepted the charge of our Pasadena church.

During the summer months informal services were held every Sunday at the church by those who felt inclined to come and they proved very well worth while. On September 17th regular services were resumed, with Mr. Leavitt as our settled minister, his installation taking place on October 5th. For this ministry, already proving very effective, we look forward to many happy years. Our growing Church School, started the first of October, together with the Women's Alliance and the Laymen's League, will be, if they receive the hearty support of all our people, an important supplement to the work of our notable preacher and pastor. No week passes without visible accessions to the ranks of those in Pasadena who

are glad to stand for truth and brotherhood as the essence of religion and for a liberal policy in worship and service.

In the past few weeks it has become increasingly evident that we must soon have a larger and more satisfactory place of worship, and to this we are looking forward most hopefully.

Earnestly believing that this church has something worth while for you and you something worth while for the church, which needs your co-operation, we invite you, on behalf of the friends of free Christianity thus newly organized, to take a most earnest interest in the Unitarian Church In Pasadena.

—*The Board of Trustees.*

Influence of Christmas

By W. G. Eliot, Jr.

At Christmas time we are children again because we share for a while the children's happiness and see the world through children's eyes.

We are all poets for a season, for we share the poet's heart; we see deeper than sense-impressions; the legends and carols and customs are full of sacred meaning and we cannot feel that all the enchantments of life are vanished.

And it even seems as if we were all Christians at Christmas time—at least to the extent that our hearts are filled with genuine good-will toward all men; to the extent that we rise above "the world's allurements, threat, or fashion;" to the extent that we share and practice the spirit for him whose birth the blessed season celebrates.

But the having of a child-heart, a poet's insight and a Christian life ought not to be a "seasonal industry." It is an all-year job, a perennial endeavor. Our Christmas day will be for all of us a judgment day, except as we carry into daily life of home and friends and industry the spirit of Christmas—and that is the spirit of Christ.

Let us by no means slack up in our Christmas wishings—let "Merry Christmas!" sound from every heart and voice, for there can never be too much of it; but by all means let our lives back up our wishings right and left, and all the time!

The "Matter"

The *Fellowship Forum*, a Masonic publication, lately expressed its hearty approval of an editorial in the DENVER SQUARE AND COMPASS which ventured to set forth what, in its judgment, was the matter with the church or with religion for which it is supposed to stand.

It is simple enough to ask "what is the matter with the church?" or "what is the trouble with religion?" and as simple to answer, "it is old fashioned" or "it isn't modern enough" or "it lacks courage" or some other complaint which makes no suggestion.

"Of course, there is nothing the 'matter' with religion. The belief in the Supreme Deity and worship of that Deity is an ingrained human fundamental. The 'matter' is not with the religion, but with the means taken to spread, to teach, to use that religion.

"And the 'matter,' to many people who try to think constructively is that those in authority in the churches place too much emphasis upon the mechanics of religion and not enough on the spiritual things of that religion. Church fathers, elders, deacons, and dignitaries meet and spend precious time discussing what words to leave in and what to take from the ritual; they waste time and effort trying to decide whether this ban shall be removed and that one be put on, while people hunger to be taught of God.

"Let the churches forget internal fights over non-essentials, and devise new and better ways of teaching men and women the spirit of true religion, and it will be a Sunday moving-picture house manager who wails that the church takes all his audience, not the clergyman who sorrows that his flock would rather see a picture than listen to him."

This is well expressed. We went to recognize religion when we meet it.

THE CHRISTIAN REGISTER has lately happily epitomised its platform in a single line—

"Journal of Liberal and Applied Christianity."

What the world needs is the will and power to apply religion to life.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The Discovery of God

He who knows himself, knows God.
(Mohammed)

Where love is, there God is also. (Tolstoy)

There is one thing needful, to know God. (Amiel)

The goal of life is likeness to God.
(Plato)

All beauty is the face of God. (A Mystic)

The possession of God demands and supposes perpetual activity. (Ruysbroeck)

Such as men themselves are, such will God appear to them to be. (John Smith)

Thou, God, art love. I build my faith on that. (Browning)

Truth is that which God is and man attains to. (Confucius)

Where a man is, there he has the words of God before him. (Epictetus)

Whoever approaches me in any form, in the same form I approach him. (Bhagavad Gita)

My greatest desire is to have a clear vision of God. (Tennyson)

The world is so charged with the grandeur of God it must shine out. (Plotinus)

In the very constitution of the human soul there is provision for the immediate apprehension of God. (Martineau)

The true word of God is not written with ink. It is the handwriting of God in human hearts and human history. (Spinoza)

The search for God cannot be fruitless, for the moment I set out to seek Him, He finds me and lays hold of me. (Sabatier)

It was the speech of a good husbandman—"It is but a folly to possess a piece of land, except you till it." And how then can it stand with Reason, that a man should be possessed of so goodly a piece of the Lord's pasture as is this light of Understanding and Reason, which he hath endowed us with in the day of our creation, if he suffer it to lie untilled or sow not in it the Lord's seed?—*John Hales.*

From the Churches

ALAMEDA.—The church has regularly called Rev. Gordon Kent who has been serving us very satisfactorily during the month of December. Mr. Kent has accepted and will enter at once upon the discharge of his duties. It is probable that morning services will be resumed and we are looking forward to a normal life of usefulness and general activity.

BERKELEY.—All our December services have been profitable. Dr. Charles F. Dole filled the pulpit on the morning of the 10th. On the other four Sundays Mr. Leavens has spoken impressively. The title of the Christmas sermon was "The Guiding Light," and of the last Sunday in the year, "Life's Great Paradox."

On the 8th there was an excellent meeting of Hosmer Chapter of the Laymen's League. Dr. Wilbur gave a fine summary of the Genesis of American Religion. Dr. Duschak, Dr. Morgan and Rev. Gordon Kent and others followed in a spirited discussion.

On Christmas eve members of the Sunday-school presented "The Nativity," a mystery play.

LONG BEACH.—December marked a great event in our church life. On the 3rd we held the last service in the old chapel, and on the 10th we held the first service in our new church building—Sunday-school at 9:45 and church services at 11 and 7:45.

On the 17th we held the International Peace Service. On the 24th Mr. Fairfield preached on "What Christmas Means to the World," and on the 31st he considered "The Old and the Better New."

OAKLAND.—Mr. Reed has given us several very illuminating addresses during December. On the 3rd he spoke of "The Greatest Man of the Year" (W. H. Hudson), on the 10th on "The Greatest Book of the Year" (Thomson's "Outlines of Science"), and on the 31st on "The Greatest Need of the Year."

His evening addresses have included "What Jesus Really Taught," "Was Jesus God?," "The Resurrection Myth."

and "The Modern Appreciation of Jesus."

On December 24th Dr. Chas. W. Wendte conducted the Christmas services, his sermon being on "Christmas and Childhood."

On December 13th Col. John P. Irish addressed the Unity Club on his recent trip to Japan.

On December 7th the annual bazaar of the Women's Alliance was held, and on December 18th it enjoyed an illustrated lecture by Mr. Reed on "Jerusalem, the Sacred."

SACRAMENTO. — General satisfaction and a feeling of encouragement is manifest. Under the leadership of Rev. Berkeley Blake the church seems to be well on the way to a steady growth.

SAN FRANCISCO.—Mr. Dutton has occupied the pulpit on all the five Sundays of the month. His Christmas sermon was especially commended. It gave a profound meaning to the thought of God in man and man in God.

The Laymen's League meeting on December 5th was addressed by Mr. Umberto Olivera, who discussed the late political crisis in Italy.

The Society for Christian Work held its business meeting on the 11th, omitting the meeting of the 25th on account of the Christmas holidays.

The Channing Auxiliary had a fine musical program at its meeting, December 4th, including vocal contributions by Miss Helen Heath and Mrs. Byron McDonald, and Christmas carols by the Boy Choir of Grace Cathedral.

Mr. Dutton's book reviews on the afternoon of the 18th were, as always, heartily enjoyed.

The Christmas exercises of the Sunday school were of a high order of excellence. Under the leadership of Miss Juanita Gates, quite an ambitious Christmas operetta was very creditably given. The participants were mostly young, but they were easy, and evidently enjoyed it themselves, as did their good audience.

The music at the church service on Christmas Sunday was very pleasing, especially a cantata arranged from Mil-

ton's "Nativity," in which a baritone was accompanied by a large vested choir with violin, cello and the well-played organ.

Sparks

"Is your watch going, Mr. Staylate?" "Yes." "How soon?"—*Boston Transcript*.

Visitor (at a very quiet sea-place)—"And whatever do you people do with yourselves in the winter?" Landlady—"Oh, we talks and laughs about the people that stays 'ere in the summer."—*Punch*.

Once the English flag was the only thing on which the sun never set; it now shares that distinction with the Ford car.

The English have led Ireland to the altar of freedom, but without orange blossoms.

A newly-married curate introduced his wife to one of the ladies of his flock. Said the curate, borrowing Touchstone's discourteous description of his bride, "A poor thing, Madam, but my *own*." The bride added, pointing to him, "A poorer thing, Madam, but my *owner*."

Man has always worshiped images: at first, graven; later, as he became more civilized, reflected.—*New York Sun*.

Fifty—"Is the pleasure of the next dance to be mine?"

Twenty—"Yes, all of it."—*California Pelican*.

"But why do they make the apartments so small?"

"That, madam, is so the tenants will have no room for complaint."—*Honey Comb Briefs*.

"Look here, young man... are you trying to tell me that the generals are in the private offices and the privates in the general offices?"—*Sun Dodger*.

Tender Memories.

I rose and gave her my seat;
I could not let her stand—
She made me think of mother, with
That strap held in her hand.

—*Orange Owl*.

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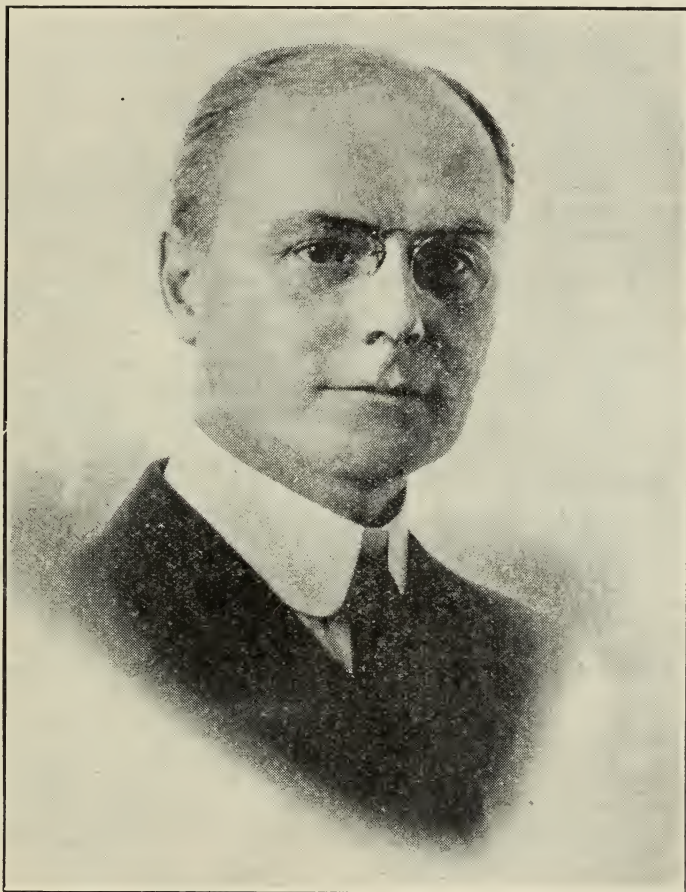
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God our Father. Man our brother.

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Editorial

The activity of the churches on the Pacific Coast is very gratifying and for it acknowledgment is assuredly largely due to the Laymen's League. This number of the *Pacific Unitarian* is largely devoted to the forthcoming Missionary Campaign to be conducted at Los Angeles, Oakland and Portland. It is an experiment we have long wished to make but have not before been able to finance. The movement to give life to religion and religion to life is the result of deepened earnestness on behalf of our church laymen who thereby testify to a fine body of influence on the part of the ministers of the denomination. Back of all action is its inspiring motive. In this instance the inspiration was not specific but general. Religion was made real and its importance, if not its predominance, so impressed on the minds of high-minded and active laymen that they moved for its release from the realms of cold abstraction and complacent indifference and breathed into it the breath of life.

The feature that characterizes today's phase of religion is its application to life. It is not another world affair. It is a vital part of this world in which we live and is inseparable from everyday life and from everybody's life. Time was when there was a sharp line between the secular and the divine, between the world and its wickedness, and Heaven and its glory. It seemed to be a matter of choice and the few chose eternal life and the many tarried with the devil and were worldly. But we are realizing more and more that the world is all God's and that it is for us to see

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that His will prevails. Goodness is by its nature something that cannot be forced upon us. We must win it or it is not goodness. God needs us perhaps as much as we need him. Religion is not speculation, nor acceptance of ancient conclusions. It is not in the clouds but in the hearts of men. The best illustration of it is in the life it promotes. We are more and more conscious that its greatest value is in its application to life, its control of life.

The togetherness of human life is increasingly apparent. We find it impressed upon us by every relation of life, social, political economical. Every invention intensifies it, all experience testifies to it. Selfishness defeats itself. We must live together in sympathy and consideration if we would live happily and well. We ought to be ashamed to be utterly selfish and to imagine that we can escape the common fate of man. War is folly and worse. It ought to be impossible and when we have the will to be just and merciful there will be found a way.

We need to bear in mind that the purpose and end of Unitarian missionary effort is not mainly or mostly denominational gain. We never have been greatly concerned about size or even recognition, and we are not now. We would not magnify denominational differences, we only recognize the necessity of being called a denomination in that if we do not differ, there is no excuse for our being. Historically we have been an influence. Not that we are responsible in any exclusive sense for the liberalization of religious thought, but from the first we have been free. Indeed, our very being is the result of daring to think and feeling that we must declare the result. Our

purpose never has been to build up a church but to maintain a household of faith where those who had the courage to think could unite for the worship of God and the service of man without violating their reason or strangling their conscience.

There seems a recurrence of the inclination to court a change of attitude to us by a change of name. There are some plausible arguments for it. If we had no history back of us and had not done something to gain respect for an inadequate name we might do well to accept some of the suggestions, but it is to be doubted if we could gain any considerable favor. Those who do not love us would find us just as objectionable with any other name, and those who are becoming more and more like us, will go on approaching irrespective of change. Why not let well enough alone, and some of these days economy and efficiency, joined to increased confidence if we keep true to our best, will perhaps encourage the joint removal of fences and a new name for the united farm. If the fundamentalists persist it would be a happy consummation if there resulted two Protestant churches—the bound and the free. In the meantime and for all time the name is of subordinate importance. It is what we are that counts, not what we are called.

It cannot be doubted that any individual can best be of general service by reporting something he really experiences. The editor happens to have had exceptional opportunities to observe the power and advantage of wise endowments of money set aside for human helpfulness.

Dr. Stebbins was a deeply inspiring preacher. He seldom plead for specific objects but no one could hear him with-

out being moved to do anything he could for God and his fellowman.

More than fifty years ago Capt. Wm. C. Hinckley, a parishoner, when death was imminent, called in his minister to advise him as to the disposition of his property. And after providing appropriately for distant relatives, he established The William and Alice Hinckley Fund, naming the then trustees of the church its trustees. After his death there was litigation but finally the bequest was established subject to the limited portion of his estate permitted by the state constitution to be given to charitable purposes.

Nine men constituted the Board. I was the youngest and was made secretary. Death or removal creating a vacancy it was filled by a joint ballot of the survivors and the existing church trustees. Great freedom is allowed the Trustees, but Charitable Relief, Religion and Learning are commended. A Hinckley Scholarship is obligatory.

In the year 1890 charitable disbursements began. The interest earned on the \$53,000 in the fund has been \$92,500. We have paid for charitable purpose \$81,000 and added \$10,500 to our capital account. There were some legal costs at first. Now the only administrative expense is \$6 a year for a safe deposit box.

The trustees are greatly helped in the disbursement for charity by the Society for Christian Work to which \$125 a month is allowed.

In 1898 a Mrs. Hathaway left \$5,000 for the poor of the First Unitarian Church. Rev. Dr. Stebbins and Charles A. Murdock were named as trustees. Dr. Stebbins removed to New England in 1900 and the survivor has in the twenty-five years expended from the interest \$6,500 and added \$1,000 to the principal.

In 1904 Mr. Henry Pierce bequeathed \$10,000 to Horace Stebbins, Horace Davis and Charles A. Murdock, for the Unitarian Church Library. Since then the sole survivor has spent \$5,000 for books and their care, and added \$4,500 to the capital.

To recapitulate, the three funds aggregated \$68,000. Interest and appreciation have enabled an expenditure of \$108,000 of which \$92,500 have been spent for the purpose designated by the trust and \$15,000 has been added to the capital account. The church has now a fund of \$83,500 which yields more than \$4,500 a year for human helpfulness.

On the last day of January, San Francisco achieved a great result and proved herself a community with a soul. It seemed a daring attempt to establish a community chest to provide for the wants of ninety-two of its principal charities, and when the amount found necessary for a year's support was announced as over \$2,037,000, it caused apprehension.

But over 2,460 men and women volunteered to aid in the collection during a campaign of ten days, and at the luncheon given on the last day the sum secured was \$2,038,800, clearing the top with comfort. Up to date the subscriptions total \$2,100,000, and the number contributing is 107,000. The result fully justifies the faith of the officials who on January 1st sent each society one-twelfth of the annual budget allowance.

The best friends of the idea did not expect this year to very much increase the number participating in the support of the charities of the city and were delightfully surprised in breaking all records with over a hundred thousand givers. It is a proud day for the city and especially for believers in the community idea.

Notes

The Buffalo mission meetings were very successful. The average for the thirteen meetings was 300 of whom less than half had never been affiliated with the Buffalo church.

Rev. Frank A. Powell has been installed as minister of the Unitarian Church at Dallas, Texas. Five ministers of Dallas were present and extended a welcome. The spirit was distinctly encouraging.

The fifty-seventh annual meeting of the Portland, Oregon, church, was held on the evening of January 10th at the conclusion of a well-attended supper. Encouraging reports were read from the various church societies, and Lloyd Smith, R. W. Wilbur and W. P. Olds were elected trustees.

"Religion and the Use of Auto-suggestion," was the subject of the lecture which Rev. Clarence Reed, of Oakland, gave on January 21, as part of the series which he is offering on the general subject of "Religion and Modern Psychology."

Hosmer chapter of the Unitarian Laymen's League of the Berkeley Church, on the evening of Jan. 19th, discussed "Civil and Religious Liberty." The speakers were William T. Horne, S. M. Augustine, and William H. Gorrill. Mr. Horne reviewed the general topic, Mr. Augustine recounted the contribution of Tom Paine, and Mr. Gorrill spoke of the especial influence of Thomas Jefferson.

In reply to a correspondent inquiring the religious faith of the Justices of the Supreme court, the Portland Oregonian replies: The biographies of the justices of the United States supreme court fail to state their religions. Therefore it is not possible to give the church affiliations of all of them. Chief Justice Taft is a Unitarian, Justice Brandeis of the Jewish faith, Justice Butler Roman Catholic, Justice McReynolds Disciple of Christ, Justice Van Devanter Methodist.

On Sunday, Dec. 31, Dr. Wm. L. Sullivan with Rev. H. E. B. Speight as his colleague began a series of seven meet-

ings at Worcester, Mass. On January 21 he begins a two-weeks' mission at Detroit, Mich., and then strikes for the Pacific Coast by way of Dallas, Texas.

The Unitarian headquarters for the Pacific coast, located in San Francisco, filed articles of incorporation on June 22. The directors are C. S. S. Dutton of San Francisco, C. H. Duschak of Berkeley, Mary Davis of Oakland, W. H. Carruth of Palo Alto and E. B. Backus of Los Angeles.

The church at San Jose has changed the time of the church-school hour, making it the same as the church service, enabling parents to bring the whole family and have the children cared for while they attend the church services. An excellent kindergarten is maintained. The older girls are under the capable care of a successful public school teacher, and the older boys are instructed by a teacher from Stanford University.

On January 9th the Seattle University Church combined with its annual meeting a tenth anniversary reunion. Prof. Edwin A. Start, who has been president of the society since its organization gave a historic review. The University Church held its first regular services in 1912. The church was incorporated in 1913. The chapel now in use was completed and dedicated in 1916. The present minister, the Rev. John Carroll Perkins, began his work in 1914.

Every denominational church seems to be troubled with two opposing schools of thought, representing conservatism and liberalism. Even the Presbyterians find adherents of advance. Their leading paper the *Presbyterian* says: "The rationalists are constantly and violently imposing their teachings and practices. The separation has already begun. The Presbyterian Church belongs to the evangelical, historically and by right. The rationalists should withdraw in peace."

Rev. Howard B. Bard of San Diego, addressed the Lion's club on Jan. 12th on "Service and Cooperation." Every man and woman, irrespective of his

or her station in life, has a service to perform and the rendition of that service in unstinted measure brings its own reward to a good work well done. The true measure of that service is as much in the spirit with which it is given as in the accomplishment.

James McCown, for 62 years printer and proof reader on "*The Oregonian*" was buried from the chapel of Reed College on Jan. 18th. Dr. Thomas L. Eliot spoke feelingly of his excellence and persistency. Dr. Eliot compared the life of the patriarch to an instrument in a great symphony which carries on the true rhythm and pure tone through moments of discord when all other instruments are at variance, and restores the full orchestra to harmony. Such a noble personality, obscure, and recluse though it may be, exercises a serene leadership unsurpassed in a world of frequent discords.

Gordon Kent of Alameda, in speaking on "The Keynote of a New Era," says:

"Science has brought us a new era. We have a new knowledge and insight. We have a new conception of human worth and dignity and we are called to create a new world.

"Whether we use the figure of speech of the Gospels and call reality "Father" or whether we use the more modern term of "Mother Nature" is immaterial. Man has been evolved to carry on a work that could not be done without him. We are not here by accident. We are here because we are necessary."

Da. Walter Scott Athearn of Boston delivered fifteen lectures on the proper methods of conducting the modern church school, at the First Unitarian Church, Cleveland. He said of the Beacon course of Sunday School lessons, "though evidently designed to make Unitarians, it is psychologically and pedagogically the best on the market."

Plans for the erection of a twelve-story building at the corner of Yamhill and Broadway, Portland have been prepared and an option taken on the purchase of the property of the Unitarian Church for \$240,000.

Majorities are to be distrusted in matters of belief. The last national conference of Seventh Day Adventists revealed an increase in organized churches during the year of 159, bringing the total to 4,730, with a membership of 198,088. They are liberal in giving, having in 1921 given over eight and a half million dollars for church purposes.

Mrs. Deborah Knox Livingston of Newton Highlands, Massachusetts, national and world's director of Citizenship of the Woman's Christian Temperance Union, has returned from a trip of several months in South Africa, where she spoke in many of the larger cities.

Mrs. Livingston is to spend two weeks in California holding Citizenship Educational Conferences. She will hold a conference in San Francisco at the Central M. E. Church, corner of O'Farrell and Jones, Friday, February 9, beginning at 11 a. m. That evening she will speak at the Fitzgerald Memorial Church on Bush between Jones and Taylor. On Sunday morning February 11, Mrs. Livingston will speak at the First United Presbyterian Church on Golden Gate Avenue between Steiner and Pierce.

Tract No. 8 of the American Unitarian Association, the well-known statement by Rev. Charles W. Wendte, D.D., entitled "What do Unitarians Believe?" has just been reissued in a revised form, with its appendices on Unitarian History and lists of eminent men and women who have held this form of faith brought up to date. This compendious presentation of our faith and fellowship was first printed in the *Chicago Tribune*, and later also in the *Cincinnati Commercial*; then circulated by the Women's Missionary Society of our church in the latter city in connection with the Postoffice Mission work of Miss Sallie Ellis. Still later it was taken over by the Boston Association, which has distributed nearly three hundred thousand copies of it, making it the most widely circulated tract of a doctrinal character which they have issued. It has also been published in German and Spanish translations.

Contributed

Why Go to Church?

Irene Rode

(Abstract of address at Berkeley Church Jan. 21, 1923)

Sunday morning services at the First Unitarian church were planned and conducted entirely by members of the Channing Club. The program was arranged in observance of Young People's Sunday which is held annually in Unitarian churches throughout the country. In California alone, the services of twenty churches were offered entirely by young people on this day.

Miss Irene Rode, a senior student at the University, delivered the sermon, which was enthusiastically received by the large and responsive congregation which attended. The subject selected by Miss Rode was, "Why Go to Church?" The text of her sermon is as follows:

In a public speaking class at the University of California last semester a student spoke, quite incidentally, but in a somewhat derogatory tone, about the custom of going to church. After the student had finished his speech the instructor made this remark: "About going to church—you know it's all very well to talk about God's great open world being the finest place for worship; of course you can be religious up on the mountain top, but are you likely to be? More than likely you will become absorbed in chasing chipmunks or something else, and forget all about being religious." And I began to wonder why people do or do not go to church. "You can be religious up on the mountain top, but are you likely to be?" Do we come to church for the purpose of being religious for one little hour of each week? Before answering that we shall have to come to some agreement as to the meaning of the word religious, and I shall return to that later. In the meantime I want to suggest another possible reason for going to church.

When John Ruskin was about four years old, he used to delight his mother and her friends by leaning over a pile of red sofa cushions and preaching a sermon in imitation, as he thought, of

the pastor of his mother's church. His sermon was quite exemplary in the matter of length, being only of about eleven words, and his text was "People be good." I wonder how many of us come to hear the minister preach "People be good"? Very few, I think, today. On the contrary, perhaps, a great many of that vast number who stay away from the churches do so just to avoid being told to be good—for they are under the impression that this is the only function of the minister and the church.

There is another possibility—that of duty. Do we come to church in obedience to that "stern daughter of the voice of God"? Do we reason thus: the church is an institution which is vitally necessary to the welfare of society; it must be supported; it is our duty to help support it—therefore we must go to church. No doubt this does account for a certain percentage of the world's church-goers—but I think it must be a small percentage—for after all there are few things motivated by duty alone.

I believe that the great majority of church-goers are those who go because they know that the church breathes the life of God, and the fellowship of love, for the lack of which, as some one else has put it, the "world is stifling." They go to church to be religious if you please, but religious in its broader meaning of service to humanity. And with this interpretation in mind let us return to that first question: "You can be religious up on the mountain top, but are you likely to be?" If by religious you mean only the act of worship, the mountain top is a good place for it. And I feel certain that those in whom the spirit of, and the desire for, worship live, are as likely to worship there as in a church. But if your idea of religion includes service, you are not likely to be religious on the mountain top. A stanza from one of the hymns gives this answer:

All space is holy, for all space
Is filled by thee; but human thought
Borns clearer in some chosen place,
Where thine own words of love are taught.

Now that chosen place may be a mountain top, when for instance, during the summer months, a group of people are

together for a vacation fellowship. At such a time the mountain top is the church.

This leads us to consider what the church really is and does, or perhaps I should say what it is capable of being and doing if it will rise to the height of its opportunities. First of all it is a chosen place; and as such is a part of that "Well ordered life" about which we heard a few weeks ago—"A place for everything, and everything in its place," was one of the texts. And so the church is a place chosen for definite purposes, those purposes being worship and service. Secondly, it is a social place, for it necessarily takes two or more people to form a church; man is a social being, and as such, he chooses a place for worship where others of his kind will also come to worship. It is the house of worship and spiritual refreshment, wherein those who go receive through worship the highest possible stimulus to service. Professor Durant Drake, of the philosophy department at Vassar College, writes: "The church stands there to tell us that there is something higher and better than ourselves to live for, namely the service of humanity, which is the service of God. . . The Christian church could be a rallying place in the fight against all forms of evil, the joy and consolation of all those who long to forget their own petty lives in something finer and larger. Here could the lonely heart find welcome and fellowship, the ignorant and groping find counsel and direction from wisdom and experience."

William Temple, a leader in the Life and Liberty movement in England, said the church could be a "society, standing within the nations and amongst them, possessed of fellowship as a gift from God, knowing how it is that men may find the spirit of fellowship, and keep it strong in their own lives, exhibiting to the world the life of fellowship in thought and speech and act."

The church then, stands essentially for two things: "nourishment for the soul of man and fellowship or self-giving. To me, these are sufficient reasons for going to church. It may be true that the first of these two may be had elsewhere—

from music, from literature and from the pictorial arts, from the beauties of nature. I think this is true—but I have never found that the arts stimulated me to self-giving, and that, to me, is the most important function of the church. And now, when I speak of the church, I mean, of course, the people who make up the church. The chosen place cannot of itself give the stimulus, nor the hymns, nor the readings, nor even the sermon can do this. But each individual in the church has a share in augmenting the church's power to stimulate men's soul to service. "Soul is kindled only by soul," says Carlyle. The fire of one burning coal will be quickly extinguished unless it comes into timely contact with another coal; the fire must pass from one coal to another if it is to live. Similarly, religion, or worship and service, must pass from one soul to another if it is to live. We are too prone to be content with the flame in our own soul; it soon burns out, and the result is a deadening passivity which takes all the vitality out of the church. The church must show that it really does possess something that the world needs. This cannot be done from without but only from within; therefore it rests with each individual of the church to be truly active in the manifestation of real fellowship, the gift of God's love. The burden of my message is not "People be good", but people be active, be alive—let your soul kindle another soul. Let us begin right here by making our closing hymn a vital part of the hour. If every person in this room would sing the hymns as though he really feels and understands their meaning, I'd venture to guarantee that a stranger, unbound by orthodoxy, and entering this church for the first time, would feel that now, if never before, he had found his true church home. Or, if at the close of this service each and every person would make it a point to become acquainted with another person who is a stranger to him now, and to give him a sincere personal welcome, if he be a stranger in the church, there would not be one soul who would leave this building with that strangely cold feeling with which I feel

sure there are people who leave this, as well as other churches, every Sunday. I say this because I happen to know a person who came here many Sundays, and left each time feeling strangely cold—only to return the following Sunday, not because there was any inspiration received from the singing, nor any sense of fellowship from the congregation, but only because the minister's sermons gave that person something to live upon each week. But what if the minister should fail to give that something?—and he would indeed be super-human, if every Sunday in the year he could give spiritual sustenance to every man or woman who enters this church. Then if we fail in our manifestation of vitality and fellowship, the stranger will go away empty-handed and hearted, and we have failed to justify our coming to church; we may as well have gone to the hills for a day's outing. The church becomes a "lifeless shell for dead souls," and the pessimists receive excellent matter for thought. Then let us not fail to do our share to make this a living shell for souls that are alive. Then will we be justified in saying to the critics and pessimists what Theodore de Beze said to the King of Navarre: "Sire, it belongs in truth to the Church of God, in the name of which I speak, to receive blows and not to give them; but it will please your majesty to remember that it is an anvil that has worn out many hammers."

Do you not feel that it is not a duty but a privilege to come to a chosen, social place for worship, spiritual uplift, and most of all for the inspiration to an ever-growing service of humanity, to an ever-increasing giving of the love and trust which are the mother-milk of any man's soul?

Fling wide the portals of your heart
 Make it a temple set apart
 From earthly use for heaven's employ
 Adorned with prayer and love and joy
 So shall your sovereign enter in
 And new and nobler life begin.

Benediction:

May the fire of God's love be enkindled in each one of us. And may our hearts be bound closely to him and to each other in one firm bond of unity. Amen.

The Unitarian Mission An Extraordinary Opportunity for the Pacific Coast

Supported by the Unitarian Laymen's League and with the active co-operation of local chapters of the League and other denominational agencies of as many California Unitarian churches as can be reached in the six weeks scheduled, the Rev. Dr. William Laurence Sullivan of New York City will begin a period of mission preaching in Los Angeles on February 18. He will have the assistance consecutively of the Rev. Dr. Horace Westwood, minister of the First Unitarian Church, Toledo, Ohio, and the Rev. Augustus P. Reccord, minister of the First Unitarian Church, Detroit, Michigan.

The mission period on the Pacific Coast this year, which begins with a two-weeks' stay in Los Angeles, will close with a similar series of meetings in Oakland. Dr. Sullivan will spend several days in Palo Alto between these two missions. From the two main centers, selected from the forty-five which applied to the Laymen's League for this service, Dr. Sullivan and his colleagues will go to adjacent Unitarian churches for preaching services. Dr. Westwood has been assigned to the Los Angeles mission and Dr. Reccord to Oakland. Both have been released for this service by their churches, which thus express their complete accord with the mission program of the Laymen's League.

Dr. Sullivan has been famous as a mission preacher for years, both before he entered the Unitarian fellowship and subsequently. A year ago, under the auspices of the Laymen's League, he conducted a two-weeks' series of protracted meetings in St. Louis with such success that the League invited him to become its first missionary to the Unitarian churches of the United States and Canada. After giving the invitation careful consideration Dr. Sullivan accepted and resigned his ministry in All Souls Church, the oldest Unitarian society in New York City.

Since then he has conducted missions in Baltimore and Concord, N. H. In Baltimore he carried the Unitarian mes-

sage to the parish in which William Ellery Channing preached the famous sermon in 1819 which united the Unitarians of America on a platform which was embraced within a year by more than one hundred parishes. In Burlington Dr. Sullivan began a new year of intensive missionary effort. This itinerary included Montreal, Portland, Me., Worcester, Mass., Buffalo, N. Y., Detroit, Dallas, Texas, Omaha and Lincoln, Neb., and Louisville, Ky.

In accepting the invitation of the Laymen's League to lay down the foundations for its continent-wide missionary program, Dr. Sullivan applied to the entire country his prediction that unless the present ominous decline in church membership and attendance was halted the Protestant church membership of Greater New York in thirty years would not be more than ten per cent of the population of the metropolis.

"The Unitarian Laymen's League," he says, "wishes to further the missionary work already carried on by our churches and administrative officers, and has decided upon a plan of systematic mission activity for the invigorating of our own congregations and the publishing of our free faith to such as do not know it, but greatly need it.

"This is a decision of immense importance. It not only means that the laymen of the League are filled with earnestness and zeal; we knew that before. It means, moreover, that these far-sighted men have a deep understanding of the historic day we are living in, and perceive what spiritual opportunity and what spiritual dangers confront us. They see the uncertainty and confusion into which the venerable creeds of Christendom have fallen. They observe the multitudes who are departing from the churches committed to these creeds.

"They look upon the country as a whole and discover in many parts of it, especially in the cities, a secession from organized Christianity. They are impressed with the possibility that this nation will abandon Christianity, and accurately estimate the cost of such a

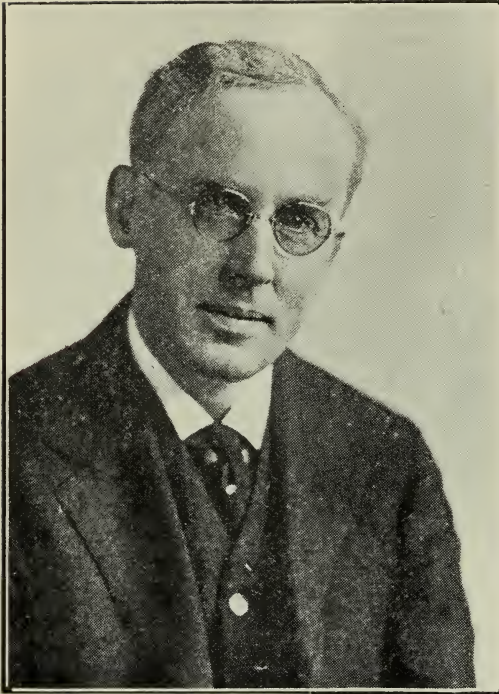
disaster in spiritual impoverishment and moral danger."

Dr. Sullivan is a native of Massachusetts. For many years he has divided his time between work in his own parish and the larger field throughout the country. His missionary journeys have taken him into nearly every state in the Union and many provinces in Canada. He has had almost as many years of experience in teaching in theological schools of American universities as he has had of preaching. Dr. Sullivan was chosen to represent America in the international tribute paid to Pere Hyacinthe, the greatest French preacher of the nineteenth century. That was in France in 1913, and a month later he spoke in Florence, Italy, beside the grave of Theodore Parker, one of the pioneer Unitarian ministers of America.

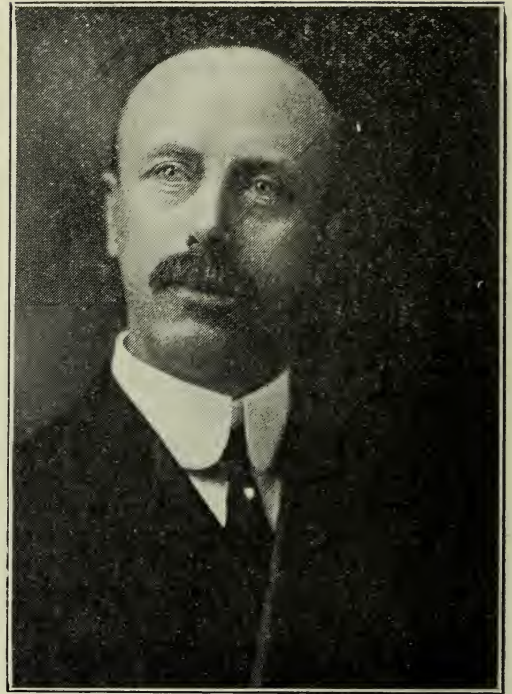
His leaving All Souls in New York City means that for the fourth time since this parish was organized in 1819 it seeks a new spiritual leader. Many men of international fame have worshiped there, including William Cullen Bryant, Henry Bergh, founder of the American Society for the Prevention of Cruelty to Animals; Peter Cooper, philanthropist and founder of Cooper Union; George F. Baker, banker and philanthropist of today; and Charles H. Strong, president of the Unitarian Laymen's League.

This Laymen's League, the first of its kind in America, is less than four years old, but in that time it has furnished the impetus for the greatest financial, religious and educational campaign in Unitarian churches of the Western Hemisphere have known in almost a century. From a handful of founders, who formally organized on April 11, 1919, the Unitarian Laymen's League now counts 12,858 members in 277 chapters, covering thirty-six states, the District of Columbia, and Canada.

The League has organized a mission staff, with Kenneth McDougall of New York City as secretary. Wellington Smith of Boston, a baritone of note in the east, is the precentor, in charge of the music at all mission meetings. Mrs. Sullivan accompanies the party.



Horace D. Westwood, D. D.



Augustus P. Reccord, D. D.

Rev. Horace D. Westwood, D. D., was born in England and graduated from the Primitive Methodist College at the age of nineteen. After a brief period of teaching and preaching, he emigrated to Ontario and took charge of a parish at Pelee Island. He later conducted successful missionary meetings among the lumbermen of Northern Michigan. He took advanced studies at the Northwestern University, and became so unsettled in his theological belief that his connection with the Methodist ministry ceased.

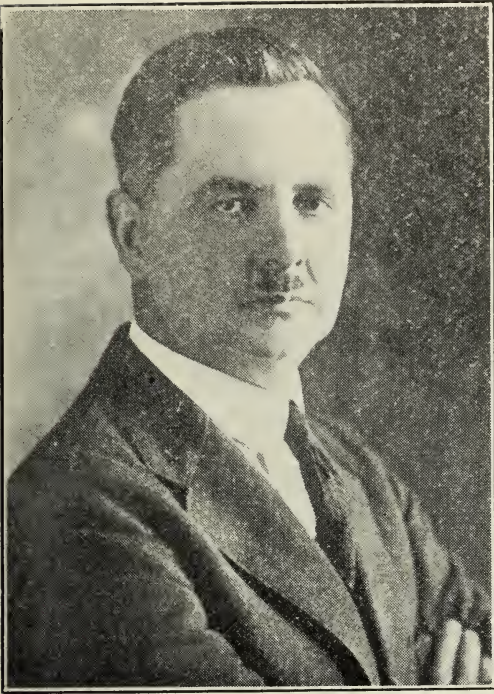
Meadville Theological School, Penna., opened its doors to Mr. Westwood, and there he remained until called back to Chicago to lead an independent movement. He continued his studies in the divinity school of the University of Chicago until 1910, when he accepted a call to the First Unitarian Church in Youngstown, Ohio. Three years later he went to Winnipeg, Canada, as minister of All Souls' Church.

For seven years Mr. Westwood served this church, was secretary of the Canadian Unitarian Association, traveled widely among the Unitarian churches of

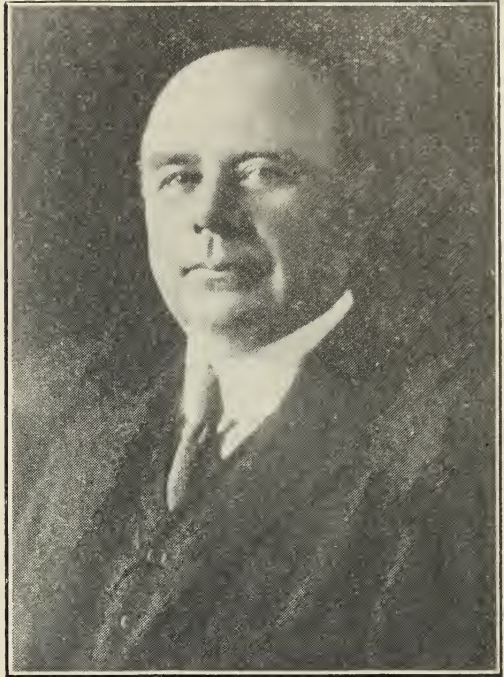
Western Canada, and achieved fame as a forum speaker. For a time he was editorial secretary of the Canadian Welfare League, and wrote weekly editorials for a chain of newspapers. As chairman of the community program committee of the Social Welfare Council of Manitoba he directed the setting up of community centers throughout the entire province. He was for five years ministerial delegate to the central labor body of Winnipeg. During the Great War he was a member of the Invalided Soldiers' Commission.

In recognition of his work in the Canadian West the trustees of Lombard College, Illinois, conferred upon him the degree of D. D. Dr. Westwood was called to the First Unitarian Church in Toledo in 1919. So great has been his influence in that city in various branches of religious, social and civic activity that work was begun in the fall of 1922 on an expensive new church edifice and community center, designed to render the largest possible measure of service to Toledo.

The Rev. Augustus P. Reccord, D. D.,



Wellington Smith



Charles H. Strong

has been minister of the First Unitarian Church in Detroit, Michigan, fourth city of the United States, since 1919. His honorary degree was conferred last June by his alma mater, Brown University, in recognition of the conspicuous results of his ministry in Massachusetts and Michigan.

Following his graduation at Brown Dr. Reccord entered Harvard Divinity School. Subsequently he held pastorates in Chelsea, Cambridge and Springfield, Mass., and in Newport, R. I. Before going to Detroit he was minister of the City of the Unity, Springfield, for fourteen years. In this city he became a member of the Chamber of Commerce, the Associated Charities and the Rotary Club. He was chairman of the housing committee, a member of the commission which drafted the present Springfield building code, and a member of two successive charter revision committees.

In addition to serving churches and communities Dr. Reccord has been active in the councils of the Unitarian fellowship at large, formerly as a director of the American Unitarian Associa-

tion, and at present as a director of the Sunday School Society. Among other tracts and pamphlets Dr. Reccord is the author of "Who Are the Unitarians?" This volume has commanded wide circulation and to many has been an introduction to Unitarian principles of thought and practice.

Fifteen years ago, in 1908, Dr. Reccord came to the Pacific Coast as Billings Lecturer, speaking in Unitarian churches from San Diego to Bellingham, Wash., and also delivering powerful addresses at the Theological School in Berkeley. From his remarkable versatility Dr. Reccord places his greatest emphasis upon social and religious themes. The willingness of men like Dr. Reccord to cooperate with the Unitarian Laymen's League is convincing proof of the soundness of the program of the laymen and holds out large promise for the achievement of the religious and educational features of that program.

Wellington Smith was born in Marlborough, Massachusetts, and received his musical education under the best pri-

vate teachers in Boston and New York, such as Gwilym Miles, Emil Mollenhauer and others.

During the World War Mr. Smith was attached to the staff of Rear Admiral Spencer S. Wood, commandant of the First Naval District, as a civilian aide in charge of all musical entertainments in the district comprising Massachusetts, New Hampshire and Maine. As a song leader and director of other such leaders, Mr. Smith achieved distinct success by reason of his natural musical abilities, his inherent "singing instinct," and his persuasive personality.

A baritone soloist of note, Mr. Smith has won the highest praise in engagements with the Handel and Haydn Society, Cecilia Society, and People's Choral Union of Boston, and in noteworthy recitals in many of the large cities of the east.

Mr. Smith is now permanently engaged as the precentor, or song leader, of the preaching missions being conducted, the country over, by Dr. William L. Sullivan and his colleague, under the auspices of the Unitarian Laymen's League and with the cooperation of various Unitarian churches. The success thus far attained by Mr. Smith in this capacity is an ample guarantee of his ability. Under his persuasive leadership the audiences find an unexpected pleasure in joining whole-heartedly in the singing, and this personal participation in the mission services causes a satisfaction, an enthusiasm, seldom experienced and long to be remembered.

Charles H. Strong, president of the Unitarian Laymen's League, is a member of the law firm of Strong, Mellen, Bean & Duncombe of New York City. He was graduated at Harvard college and Harvard Law School, and at the Commencement of 1922 received from President A. Laurence Lowell the degree of Master of Arts "for conspicuous devotion to the public service."

In 1897 Mr. Strong was a member of the committee of five, of which Nicholas Murray Butler, president of Columbia University, was another member, that founded the Citizen's Union, a great non-partisan political organization, and

subsequently was chairman of the New York County Committee of the Union. From 1902 to 1912 Mr. Strong was president of the Board of Managers of the New York Training School for Girls, by appointment of successive governors of the state.

From 1907 to 1909 he was a member of the New York City Charter Revision Committee, appointed by Governor Charles E. Hughes. Mr. Strong was president of the City Club of New York from 1909 to 1914. The following year Governor Charles S. Whitman named him the commissioner to investigate and suggest revision of the Charities Law. In the same year he was counsel to the special commissioner of the State Department, named to investigate charges against James M. Sullivan, United States Minister to Santo Domingo.

In 1919 Mr. Strong was made chairman of the New York State Committee of the League to Enforce Peace. Since 1917 he has been secretary of the Association of the Bar of the City of New York, and since 1919 president of the Unitarian Laymen's League, which has a membership of 13,242, in 278 chapters throughout the United States and Canada.

As we go to press a Unitarian Preaching Mission is being held at Detroit, Mich. Dr. Sullivan is conducting this mission, having as his colleague, Rev. H. E. B. Speight, of Boston.

We learn from Worcester, Mass, the following interesting and inspiring information:

"Mr. Sullivan has come and gone. All of us who heard him were moved, not superficially or in the ways of controversy, but deeply, in the ways of the spirit. It is for us now to cultivate the fruits of the spirit. Our church set a new high record for the Laymen's Mission. Despite New England blizzards, 3,835 people attended the seven meetings whereat they surely felt the strength, the power and the beauty of the Unitarian faith. All who came will know henceforth that here stands a church dedicated to freedom and truth and worship, wherein all seekers after the Living God are welcomed to fellowship."

The Third Campaign

Ethel Shaul

(Abstract of address at Palo Alto Church,
Jan. 21, 1913.)

Pres. Meicklejohn of Amherst says:

"I think the one outstanding fact about the younger generation, is that the older generation has made it." Whatever and whoever these young people are, who sometimes baffle, sometimes delight, and sometimes surprise, the older generation, these young people whom some regard as problems, and others, as the solvers of problems,, whoever and whatever they are, it is the older generation who gave them birth, gave them their training, gave them the social order which has shaped them and made them what they are.

Is the older generation, now that it has created them and brought them thus far along the road to full being, going to sit back with a contented smile, pat itself upon the shoulder and say, "Well done thou good and faithful parent?" Is it going to cast these fledglings which it has created off into the vast conglomeration of religious beliefs good, bad and indifferent, which generations of forbears have left behind them, with no attempt to show them what is good, and what is less good? Does its responsibility end when it has provided for the biological needs of its offspring?

Last Sunday marked the beginning of a national Unitarian campaign under the auspices of the Young People's Religious Union, a campaign for activity on the part of unaffiliated young people. This campaign is the third step in an effort to vitalize our liberal church, and it is the result of the recognition by the whole denomination that in the spirit of youth, with its divine curiosity and discontent, lies the hope of the continued rejuvenation and progress of the church.

If there is anything in religious belief, any joy, any self-realization or good, it is the obligation of the present generation to finish the work which they have undertaken in creating the younger generation and give them that good, to make straight the paths of their own religious thought before the feet of their children that they, too, may enter in and expe-

rience its beauty. It is not enough that the older generation simply hand over the keys to a time-worn edifice of religious ideas, for their children will not be tempted to enter into such place. If the church is to make good in its young people's campaign, if it is to attract perfectly honest students whose intellectual integrity will not permit them to subscribe to what their reason condemns, then the church must first make very certain that it, itself, has faced the world as it is and has been perfectly honest in formulating its own beliefs. It must face the discoveries and facts of science unafraid. It must not lay its claim to greatness on the working of miracles or the setting aside of natural laws; it must be bigger than creed, bigger than tradition, bigger than prejudice, and it need not be afraid of losing this in seeking after truth. * * *

We do not cheapen ourselves by casting off the beliefs of yesterday. It is but the law of progress that that which serves today must become the foundation upon which we rise to the higher beliefs of today. Or when the campaign upon which we are centering asks that we rejuvenate the ways of our thought with a perfectly fearless hand that they may be attractive to the young and virile men and women who see them shorn of all those associations that endear them to us, it is not asking that we become worldly or sordid, it is only asking that we shift our gaze to the more noble things than those which only yesterday pleased us so well. I want to emphasize the need for fearless thinking if we are to attract fearless and thinking youth, and we must attract them, for their sake and for the sake of the church.

God's Flower

The Cross is but an idol
Carved by man from stone or wood.
An emblem—like the heathen god—
That has done more harm than good.
Note its blank and gloomy outline
As it towers above some kirk,
Does it speak to you Divinely?
Does it look like God's great work?
But the meek and lowly flower
Kissed by the morning dew,
Seems to speak to you Divinely,
Seems to smile to welcome you.

M. A. BENTON.

Long Beach, Calif.

Events

Death of Mrs. Fanny C. Houghton

On January 22d at her home in the Cambridge Apartment, Berkeley. Mrs. Fanny C. Houghton closed her earthly pilgrimage. She was the widow of Cornelius B. Houghton who died twenty years ago in Benicia, where he was prominent in business and public life. Mrs. Houghton has lived in Berkeley for many years and has been active in all the activities of the Berkeley church in which she was deeply interested.

In memory of her husband Mrs. Houghton endowed a scholarship at the University of California and later in memory of her mother, she made a similar endowment. To commemorate the memory of her sister-in-law, Eliza Houghton, Mrs. Houghton established a scholarship at the San Jose Teachers College.

She was a generous supporter of many good causes, and her fine womanly character, patient endurance and cheerful kindness endeared her to a wide circle of friends.

Death of Mrs. J. G. Lemmon

The recent death of Mrs. Sara Allen Plummer Lemmon, widow of Professor John G. Lemmon, recalls to memory two savants and public-spirited citizens who rendered valuable services to natural science and the higher educational and social interests of Oakland and the State of California.

Mrs. Lemmon was of New England origin. In 1880 she married Prof. Lemmon, a man of eminent botanical and general scientific attainments. Together they botanically explored the Pacific Coast from Mexico to British Columbia, greatly adding to the existing knowledge of the forests and fields of California and its sister states. Mrs. Lemmon shared in the fatigues, exposures and toils of these scientific journeys. Her artistic gifts preserved and enriched the results of their explorations.

Later on, in 1887-91, she rendered valuable service, through illustrated books devoted to forestry, was chairman of the

committee on forestry of the California Federation of Women's Clubs, and in other ways promoted the interests of her science.

Prof. Lemmon and his wife founded a permanent home on Telegraph avenue, Oakland, which became a center of public and social activities and gracious hospitalities. Several books of value, "Marine Algae of the West," "Western Ferns," "How to Tell the Trees," "Record of Red Cross Work on the Pacific Slope," told the story of her literary activities.

Mrs. Lemmon was especially devoted to local institutions, the Ebell club, the Red Cross work, the Unitarian Society, the Women's Press Association, etc. Largely through her efforts the poppy was chosen as the state flower. In 1910 she made an extended journey to Europe. Since the death of her husband and her own loss of health she had lived a secluded life.

The funeral took place on January 17. Rev. Clarence Reed conducted the service, and Dr. Charles W. Wendte, her former pastor, offered prayer.

Southern California Associate Alliance

The Associate Alliance of Southern California held its third annual meeting with the Los Angeles branch, January 11th. Over 100 delegates were present, as well as guests from Iowa, New York, Minnesota and Massachusetts.

The executive board met at 11 a. m. Following luncheon, the delegates were greeted by Mrs. Brewer, president of the Los Angeles branch; Dr. Abbie Fox Rooney (director 1913-1919), Miss Harriet Spalding (director 1919), and Miss A. R. Griffith (vice-president for the Pacific Coast, 1909-1910).

Santa Barbara and Redlands, although not represented by delegates, sent interesting reports. The work of other branches of the Association was graphically described by Mrs. Struthers, Long Beach; Mrs. Inglis, Los Angeles; Mrs. Mersereau, San Diego; Mrs. Rider, Santa Ana; and Miss Bowler, Pomona. Although each report deserved and received close attention, that by Miss Bow-

ler of Pomona was especially applauded. It was interesting, witty and written in really good poetical form.

Report of Pomona Alliance

"A report is expected of Pomona Alliance,"
Is the request which urges compliance,
But of making reports I am so tired
From my job just now I'd like to be fired.

So just this once I'll try a rhyme
Sure that for doing it I'll get my time.
"For of all sad words of tongue or pen
The saddest are 'poets who might have been.'"

So now I'll dip my pen in ink
While Alliance news I try to think.
Of meetings this year we've had twenty,
Of work and study we've had plenty.

Sometimes at meetings we've had seven,
And once we had by count, eleven;
We have in all a lucky number,
Thirteen for long we've prospered under.

We've studied this year more than ever
How to keep our church together.
Rough waters threatened our bark to sink
And we must rescue from the brink.

Street paving bills were mighty rocks
Which gave our ship some heavy shocks.
Heavy rains made our church aquatic,
While bats roamed at will up in the attic.

From overhead there fell more plaster,
Adding dirt to dirt, and fresh disaster
To that which came with last year's smudge
And tried our temper, as you may judge.

Money, we've earned by the usual ways
Of rummage sales and cooked food days.
Two hundred dollars and several more
We've raised and spent as in days of yore.

Sometimes we've been almost discouraged,—
Enough for a quorum could scarce be furnished.
But always when we've been at our wit's end
Something has happened which seemed like God-send.

Sometimes it is that a friend will come
To cheer us and help us to feel more gladsome,
And hearten us all for fresh endeavor,
One such just now lays claim to loving favor.

We hope you have noted our fine quartet
Who furnish music we can't forget;
Nor yet the one whose zeal and devotion
Has been able to put the thing in motion.

And so through storm and shine we've sailed—
Though small and frail our craft, we have not failed.

So gladly we greet this happy New Year
And face its struggles without fear.

—Mary T. Bowler.

Pomona, Cal., Jan. 11, 1923.

At 1:45 Mrs. S. T. Luce of Long Beach, president of the Associate Alliance, introduced Rev. O. J. Fairfield of Long Beach, who conducted the short devotional service. Following the secretary's report and preceding his own encouraging report, Mr. Wetherell announced the death of Mrs. Lucia Clapp Noyes. The Associate Alliance, rising on a vote of sympathy for the bereaved Alliance, remained standing a moment in silence as a token of love and respect for Mrs. Noyes. Mr. Wetherell closed his remarks with a notice of the mission in Los Angeles—Feb. 18th to Mar. 4th—and of the forthcoming "Handbook of Information About Pacific Coast Churches." Mrs. Mersereau spoke entertainingly of her recent visit to national headquarters.

Rev. Cora V. Lambert of Hinsdale, Ill., discussed Alliance problems from the unusual dual viewpoint of one who is at once a minister and an Alliance member.

After a pleasing interlude of songs by Mrs. Robert Richert of Los Angeles, Rev. Bradford Leavitt of Pasadena gave the address of the afternoon in a scholarly and convincing manner. With numerous quotations from authorities eminent in their powers of observation and deduction, Mr. Leavitt spoke of the crisis through which the white race seems about to pass, and of the various disintegrating influences at work on our own body politic.

The newly elected officers of the Associate Alliance of Southern California for 1923-1924 were announced: Mrs. Swinington of Pasadena, president, Mrs. Luce of Long Beach, secretary-treasurer. The meeting adjourned.

The Blessedness of Work

Upon our bended knees thank God for Work,
Work, once man's penance, now his high reward;
For work to do and strength to do the work
We thank Thee, Lord.

Some toil for love, and some for simple greed;
Some reap (and harvest) past their utmost need;

More in their less find truer happiness;
All find in work relief from bitterness.

None so forlorn as he that hath no work;
None so abject as he that work doth shirk;

Installation of Gordon Kent

On January 18th the Alameda church held its annual meeting and church dinner. The tables had been bountifully set for a large gathering and it was disclosed very soon that no mistake had been made in the way of preparation. The stand-bys were all there and an encouraging number of new faces. There were old and young and many kindly visitors from the round-the-bay churches. Mr. Rattray presided with abundant wit and good nature and there seemed a real awakening. A committee reported in favor of calling Mr. Gordon Kent. The society voted unanimously to sustain the report. Mr. Kent was then called on and very gladly accepted the call. He expressed the hope that his weekly congregations would some time equal the annual gatherings.

The Board of Trustees elected upon report of the nominating committee contained a number of new names.

Mr. Onthank made a fine report on behalf of the church school, which was growing and hopeful.

At the conclusion of the meeting all repaired to the church auditorium and Mr. Kent was ordained and installed, Dr. Wilbur, Rev. Clarence Reed, Prof. W. S. Morgan and Carl B. Wetherell taking part. Mr. Kent spoke at considerable length, very easily and in a spirit of earnest determination. He is still pursuing an advanced course of studies at the Pacific Unitarian School for the Ministry.

The Lord of Might

For work to do and strength to do the work,
We thank Thee, Lord.
For still the Lord is Lord of might,
In deeds, in deeds, he takes delight,
The plough, the spear, the laden barks,
The fields, the founded city marks,
He marks the smiler of the streets,
The singer upon garden seats;
He sees the climber in the rocks,
To him the sheepfold folds his flocks.

Those he approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtues, weaker hands,
Sow gladness on the peopled lands,
And still with laughter, song, and shout,
Spin the great wheel of earth about.

—R. L. Stevenson.

Coming Events

Sunday School Institutes

I. Los Angeles. First Unitarian Church, 925 South Flower Street. April 19-25, inclusive.

Three Courses, six lectures each.

1. Professor Hugh Hartshorne, Department of Religious Education, University of Southern California. Subject: "On Learning Religion." (1) Our Physical Heritage; The Autonomic Man; (2) Our Remaking Human Nature; The Laws of Learning. (4) Achieving Character; The Nature of Personality. (5) Conditions of Learning Religion; The Home and the Community. (6) Conditions of Learning Religion; The Reconstruction of the Church School.

2. Rev. G. Bromley Oxman, Church of All Nations, Los Angeles. Subject: "Social Applications of Religion."

3. Rev. Florence Buck, D. D. of Boston Department of Religious Education, American Unitarian Association. "Bible Drama and Church Pageantry." (1) The Church and Religious Drama; (2) Symbolic Services; (3) Pageants for the Church Festivals; (4) Teaching by the Dramatic Method; (5) Bible Plays for Children; (6) Bible Drama for Young People.

Special lectures and conferences to be announced.

II. Berkeley. First Unitarian Church, Bancroft Way and Dana St. and Pacific Unitarian School, 2400 Allston Way, April 26-May 2, inclusive.

Three Courses, Six Lectures each:

(1) Prof. Chas. E. Rugh, Dept. of Education, Univ. of Calif. (2) Dr. Florence Buck, (see above). (3) To be announced.

III. Seattle. University Unitarian Church, 4557 16th Ave. N. E., May 6-12 inclusive.

Three Courses, Six Lectures each.

Special conferences and lectures to be announced in March number of *The Pacific Unitarian*.

Not what we give, but what we share,
For the gift without the giver is bare.

J. Russell Lowell.

Los Angeles Prepares

At Los Angeles everybody seems to be sharing the preparatory work necessary to assure a successful mission there. We find in a recent church calendar, the following:

Pre-Mission Sermons. — Beginning January 21, Mr. Backus will deliver a series of four sermons intended especially to prepare our own members for the Sullivan Mission which begins Feb. 18th. The dates and subjects are as follows:

Jan. 21. "Man's Deepest Thirst."

Jan. 28. "Religion and Citizenship."

Feb. 4. "The Unitarian Vantage Ground."

Feb. 11. "The Missionary Spirit."

Discontinue Friday Socials.—At a recent meeting of the executive committee of the Unity Club it was decided to discontinue the Friday evening socials until after the Sullivan Mission so that the members might be free to give their time to the work required for this event.

The Dictionary Speaks.—Some question has been raised in regard to the significance of the name "Mission" which is given to the meetings that Dr. Sullivan is to conduct in our church. The official name is "The Unitarian Preaching Mission." The following definition of "Mission" as here used is taken from Webster: "Mission—A course of sermons and services at a particular place and time for the special purpose of quickening the faith and zeal of Christians, and of converting unbelievers.

The Mission Secretary, Mr. McDougall, will reach Los Angeles about Feb. 10 and will speak from the First Church pulpit on Sunday, Feb. 11. During the week a supper meeting for all committee members will be held when final instructions will be given. What an experience and valuable training all this is for Unitarians.

The regular monthly meeting of the Los Angeles Chapter will come in the middle part of the Mission. The usual supper will be held to which will be invited as many men as possible who have attended the Mission meetings and who have shown any interest in the church and the principles for which it stands.

Strike while the iron's hot!

The personnel of the various committees for the Los Angeles Mission as constituted to date follows:

Advisory: Chairman, P. B. D'Orr; Vice Chairman, D. C. Ross; Prof. B. N. Allen; Messrs. A. V. Andrews; Wm. Baurhyte; H. M. Binford, H. B. Brackett, supt. of Church School; Henry Clark, Geo. A. Cortelyou, Robert E. Puffer, Pres. Local Y. P. R. U; Thomas Pascoe, W. H. Pierce, G. H. Shellenberger, Treasurer of Chapter; R. W. Snell, H. W. Techentin, President of Chapter; Drs. F. D. Bullard, W. H. Fox, Judge N. P. Conrey, Judge F. H. Taft, and Madames J. B. Baker, Marie Brandt, Mrs. A. S. Brewer, President Alliance Branch; Geo. W. Grimes, Geo. D. Rowan, Harriet R. Spaulding, Church Secretary; E. A. Tufts, Dr. Abby, F. Rooney, and Rev. E. B. Backus.

Attendance: C. T. Hoekmeyer, chairman; D. C. Ross, vice chairman.

Hospitality: Henry Clark, chairman; Mrs. Wm. Baurhyte, vice chairman.

Ushers: H. M. Binford, chairman; W. H. Fox, M. D., vice chairman.

Publicity: W. W. Gardner, chairman; W. H. Pierce, vice chairman.

Follow-up: Mrs. W. H. Fox, chairman; Miss H. R. Spaulding, vice chairman.

Decorations: Mrs. A. S. Naudain.

Membership of all the above committees, except advisory, have been practically completed, but space does not allow full list here.

It is announced that Mr. Nichols, president of the Buffalo N. Y. Chapter will be in Los Angeles before and during the Mission. He has kindly offered to assist in every way possible. His services will be highly valued as a most successful Mission has recently been held in Buffalo while perhaps having no direct bearing on the forthcoming Mission, it is good to report that the Every Member Canvass being carried on by the Los Angeles church for the first time has already proved a great success. The latest calendar shows well over \$8,000 of the necessary \$10,000 subscribed, and the number of subscribers increased more than 50 per cent.

Field Secretary's Department

Edited by Carl B. Wetherell

The past month has been the season of annual meetings. The field secretary has attended these meetings at Los Angeles, Pasadena, Berkeley, Sacramento, Alameda, and has wired greetings to annual meetings held at Santa Barbara, San Diego, Pomona and Portland. He has also attended the winter meetings of the Southern California Associate Alliance; the monthly meetings of the San Francisco and Berkeley Chapters, and addressed a general church meeting at Salt Lake City. Numerous conference were held preparatory to the Los Angeles Mission. A box supper conference was attended in connection with preparation for the winter social of the Northern California Federation Y. P. R. U. which was held in Palo Alto Jan. 27. The field secretary has addressed the Oakland School and has preached at San Jose and Woodland. He also took part in the ordination services for Mr. Kent at Alameda. The Channing Club of Berkeley very kindly invited the field secretary to be in the receiving line at the club's annual reception to her students. The monthly meeting of the Pacific Coast Conference Directors was attended Jan. 12, at which time further progress was made toward incorporating headquarters as an integral part of the conference.

Church Attendance

The ten Unitarian Churches in which the men attend services of worship most regularly during the present winter and spring are to have the privilege of sending one lay delegate each from their chapters to the 1923 Anniversary Week at the expense of the Unitarian Laymen's League.

As last year, when the combined attendance of both men and women controlled the selections, the churches are divided into three classes. Class A includes all whose previous average exceeds 100; Class B takes in those from 50 to 100; and Class C, all whose previous average is less than 50.

Each of the three churches in these groups which records the greatest percentage of gain will be entitled to a delegate. The tenth delegate will come

from the chapter in the church which has the largest average attendance by men.

The churches reporting the best records for November and December are as follows:

Class A.

St. Louis (Unity, Mo.; Sioux City, Iowa; New York (West Side, N. Y.; Uxbridge, Mass.; Marlboro, Mass.; Des Moines, Iowa; Indianapolis, Ind.; Berkeley, Calif.

Class B.

Boston (Bulfinch Place), Mass.; Bangor, Me.; Duluth, Minn.; Houlton, Me.; Melrose, Mass.; Evanston, Ill.; West Roxbury, Mas.

Class C.

Winnipeg, Canada; Dallas, Texas; Peabody, Mass.; Hackensack, N. J.; Haverhill, Mass.; Ashby, Mass.; Lawrence, Mass.; Ayer, Mass.

Largest Average Attendance.

St. Louis (Unity), Mo.; Worcester, Mass.; Washington, D. C.; Cleveland.

Of the 278 chapters of the Laymen's League, 178 are reporting church attendance to headquarters. During Anniversary Week the final selections will be represented at a round table dinner conference, at which the causes of increased attendance will be noted and suggestions made for the obtaining of better results everywhere next year.

"It should always be borne in mind," says an announcement from the Unitarian Laymen's League, "that we do not desire, or approve of, a contest in attendance between the churches, nor in the form of a 'booster' campaign! We seek vital statistics in the form of a careful, accurate, regular record of actual attendance, and such healthy growth as genuine interest may bring about."

Let our Pacific Coast Chapters rouse themselves to this opportunity. Show your fine colors, men, and prove to churches in other parts of the country we can share in this healthy growth.

The missionary committee appointed at the Northwestern Section Conference in Vancouver last October is functioning. Recently supplies were provided for Victoria and other supplies and exchanges are contemplated.

Young People's Campaign

The Spirit of Youth in the Life of the Church is the Hope of the World.

The third Unitarian campaign following the financial and membership ones is to be "by and with young people." The world needs the leadership of young people. The church needs the young people. The young people need the church. The year 1923 is to be devoted to the effort to bring the two together. To the Young People's Religious Union has been given the direction of this campaign with the support and hearty cooperation of the American Unitarian Association, the Laymen's League, Women's Alliance.

The objectives of the campaign are as follows:

1.—A young people's society in every church. To see formed a Young People's Society in every church before the annual meeting of the Young People's Religious Union in May, and to have a delegate from every society at the Isles of Shoals meeting in July. More than one hundred of our own churches have no organized body of youth. Without the Spirit of Youth these churches are doomed.

2.—Revitalized local groups. To invigorate all existing unions and federations of our young people.

3.—Training for leadership. To assist in promoting religious education. A church school that is efficient, that has reverence and dignity, is essential in every church and should be closely linked up with the Young People's Society.

4.—College Students and Religion. To help college men and women to find religion worth while and to be loyal to their church. To organize Unitarian students throughout the country into effective cooperation, and to bring them into fellowship with liberal students in other lands.

5.—Increased church attendance and membership. To bring the energy of youth into the service of the church. Giving young people responsibilities in work and worship will increase the vigor and effectiveness of every church.

6.—The Spirit of Cooperation. To foster the essential spirit of cooperation.

To this end young people should be represented in the councils of the church.

7.—Community Service Through the Church. To lead young people into community service through their church, and to help them express their faith in daily living.

8.—Our Faith. To assure to all our young people a knowledge of their Unitarian heritage, especially by promoting study classes for young people conducted by their ministers.

9.—Star Island. To broaden and deepen the religious life of our young people by assembling not less than 500 at Star Island next July.

Slogan—"The Spirit of Youth in the Life of the Church is the Hope of the World."

The campaign will start on Young People's Sunday, January 14th, when in hundreds of our churches young people will have charge of the service, and where it is hoped that the contributions will be used for young people's work. Immediately following Young People's Sunday a survey will be made of all available young people in each local church, in order that strength of numbers may be assured.

The first aim is a Young People's Society in every church—the goal a delegate from each society (not less than 500 in all) at Star Island next July.

The campaign plans will be carried out in each church by a committee consisting of a member of the Young People's Society who will be chairman, a member of the Alliance and of the Laymen's League. District supervisors will be responsible for the success of the campaign in their territory.

The chairman of the campaign is Albert A. Pollard, president of the National Young People's Religious Union.

Rev. Lyman V. Rutledge says that "a good Unitarian has the logic of a Presbyterian, the freedom of a Baptist, the breadth of a Congregationalist, the zeal of a Methodist, the conscience of a Quaker, the fortitude of a Pilgrim, the devotion of an Episcopalian, the optimism of a Universalist, the cheerfulness of a Christian Scientist, and attends church like a Catholic."

Universalist Change of Emphasis

Is it true that as a church we are changing? If so, can we see what is happening? Probably not, but this we do see:

Once we declared "all will be saved." Now we say that "we must save them."

Once our emphasis was upon "the Fatherhood of God." Now it is upon "the Brotherhood of Man."

Then the preachers proclaimed, "We all belong to Him." Now they preach, "We all belong to one another."

The fathers thought about "heaven." We think about "earth."

In so far as this changing emphasis makes us less other-worldly and more alive to our duties and responsibilities here and now, as in the days of Murray and Ballou, the one thing above all else needed to enable us to shoulder our practical responsibilities in this present world is the old faith in a God supremely great and supremely good.

Along the way of any possible substitute lie pessimism, weariness and failure.

The one task of the church, which is unmistakably practical, is to create faith.—(*Universalist Leader*.)

A Statement of Purpose

The following is taken from "*The Western Unitarian*" and is particularly interesting just now as the minister of the Toledo church, Rev. Horace Westwood, D. D., is to be Dr. Sullivan's colleague at the Los Angeles Mission: Purpose of the Toledo Church—"The First Unitarian Church of Toledo is an association of men and women interested in and devoted to the principles of liberal religion. The society seeks to promote a conception of nature, history, and the meaning of life in accordance with the facts of experience and with the progress of science and criticism. Naturally, therefore, it is opposed to those traditional beliefs which interfere with free inquiry and makes no claim to supernatural enlightenment, holding that these tend only to obscure the realities and prevent the reasonable ideals of life. It refuses to bind itself to any particular kind of philosophy, and in-

sists that the minds of men shall be open to the acceptance of all discovered truth, and that reason shall be untrammelled in its attempt to sift the true from the false.

"A conception of life however does not suffice unless it relates itself to the practice of living. The society therefore seeks to develop in individual and social life the spirit of moral enthusiasm which shall result in the development of individual character, the reform of abuses, pure ethical ideas, a just social order, righteous economic conditions and international peace.

"Regular services are held each Sunday morning at 10:45 from September to June. These services strive to express and cultivate the spirit the church seeks to foster. Therefore, our hymns are taken not only from the Unitarian hymnal but from the best lyrical and inspirational poetry of the world. Our responsive and Scripture readings are from the literature of all ages and the Scriptures of every faith. The addresses of the minister seek to deal with the supreme question of life, with the problems and questions engaging the thought and activities of men everywhere. They make no pretense of being final conclusions on any matter, but seek to promote clear thinking, to quicken individual conviction and to inspire earnest action. In each instance the speaker speaks for himself alone. The congregation is not bound by his utterances. This church upholds freedom of speech for the speaker, freedom of judgment for the hearer."

Notes

Miss Adeline Pleghaar, National Secretary, was married on Jan. 1, 1923. Her place is being taken most acceptably by Miss Margaret I. Aborn.

Mr. Charles Gates, formerly the president of the Starr King Society of San Francisco, is doing graduate work at Harvard University. He is superintendent of the Church School of the First Parish, Cambridge, Rev. Samuel M. Crothers, Minister.

Miss Dorothy Dyar, formerly active in the Channing Club, Berkeley,

preached the sermon on Young People's Sunday at the Westside Unitarian Church, New York City. Her subject was "The Challenge of the Church to the Young People." Miss Dyar is studying at Columbia University and at the Union Theological School.

"The Great Commandment." The Young People's Religious Union presented a religious play at Los Angeles Sunday, January 28th, at 5 p. m., entitled "The Great Commandment," a series of dramatic episodes depicting the commandment "Thou shalt love thy neighbor as thyself" as it appears in the great religious activities of the world. Offering was taken for the benefit of the church building fund.

The National Y. P. R. U. produced, during Young Peoples' Week, June 14-20, a program of three one-act plays, "The Romancers" (first play) by Edmund Rostand; "Suppressed Desires," by Susan Goaspell, and "The Bishop's Candlesticks," by Norman McKimhill. These were presented at four different churches on as many consecutive evenings. The annual dance was held at Unity House, Boston, on Saturday, June 20.

Headquarters has purchased a new mimeograph machine. Any church organization is welcome to use same. Headquarters is at your service—gladly, in every way possible.

Mr. Alex P. Dobrski of New York City, has translated into Polish, at the request of the Laymen's League, Dr. Sullivan's excellent pamphlet, "Unitarian Christianity." This should have a wide circulation. Send suggestions to P. C. Headquarters.

Visitors at headquarters during the past month included, Mrs. N. A. Stephens, of Baltimore, Md.; Mrs. E. Stephens Felch, Chaplain Thomas Kelley and Mrs. S. Hortop, of San Francisco; Rev. Stanley Manning, of Boston; Mrs. Josephine R. Rogers, San Jose; Mrs. Clara B. Wise, Mrs. Geo. F. Sargent and Mrs. J. Baker, of Oakland; Mrs. G. E. Plummer, of Alameda; Rev. Edson Reifsnider of Stamford, Conn.; Mrs. Fannie B.

Spurr, of Nashville, Tenn.; Mrs. J. J. Harris, Sacramento.

The Alameda Church School has introduced the "New Hymn and Tune Book with Services." Who is next?

The National Laymen's League employs a college center secretary who has the names of 700 young people of Unitarian parentage who are in colleges throughout the country. He has sent 432 of these names to churches in college centers, and would have sent the others if there were Unitarian churches in the towns whether they had gone.

Full reports on Young People's Sunday are not yet at hand due mainly to the fact that some churches observed this important day as late as Jan. 28. As we go to press we know that all parts of the service were taken at morning services in the following churches: Long Beach, San Francisco, Berkeley. Parts of the services were taken at Alameda and Hollywood.

There are 100 pupils now enrolled in the San Diego Church School. Attendance at this church for November was:

Nov. 5th, a. m., 305; p. m., 250, Total 555. Nov. 12th, a. m., 375; p. m. 512; Total 887. Nov. 19th, a. m., 326; p. m., 497 and 689; Total 1512. Nov. 26th, a. m., 297; p. m., 614; Total 911.

Total people reached during month, 3,865.

To a Long Beach paper Rev. Oliver Jay Fairfield contributes this comprehensive statement of what Unitarianism stands for:

The distinguishing characteristics of Unitarianism are found in these fundamental principles of the liberal faith. 1. Perfect mental freedom rather than bondage to any one's external authority our method in religion. 2. Enlightened reason rather than conventional opinions and traditions handed down from the past our guide in religion. 3. Broad fellowship with all who seek the same ends rather than exclusion of those who differ from us in opinion our spirit

in religion. 4. Self-forgetting service to all who need our help rather than the salvation of our own souls our supreme aim in religion. 5. Character rather than belief or profession the decisive test in religion.

From Church Calendars

Church calendars are now regularly received at Pacific Coast headquarters from the following places: Boston, Arlington St. and First Church; Brooklyn, Mass., First Parish; Worcester, Mass.; Des Moines, Ohio; St. Paul, Minn.; Indianapolis, Ind.; Detroit, Mich.; Cleveland, Ohio; Church of the Messiah, Brooklyn, N. Y.; Philadelphia, Pa.; (First Church), Cincinnati, Ohio; Lincoln, Neb.; (Occasional letter), West Newton, Mass.

Other churches asked to cooperate are New Orleans, Ann Arbor, King's Chapel, Boston, St. Louis (two churches), Unity Church, Chicago, Toledo, Augusta, Me, Washington, D. C., Wellesley Hills, Mass., Urbana, Ill., Springfield Mass., Buffalo, N. Y., Montreal, Canada.

From these calendars it is hoped to get many valuable suggestions, not only for making calendars of our coast churches more worth while, but also for information as to church activities. These calendars will be kept on file for ready reference by anyone interested.

Suggestion—Resolved, that in 1923 I will take a greater interest in the Church School. — Indianapolis "*Bulletin*."

You are asked, unless you have already done so, to begin today to give more consideration to the relationship which should be established between our church and all young people who well might be our faith. We often hear,—it's time we hearkened to the meaning of,—the words, that they are the church of the future, of tomorrow. If that be so, and it is so, let us give them every opportunity to come to feel that this is their church, ready to serve them, and expecting, in return, full service and allegiance from them, for youth is

the time of service and activity.—*Worcester News*.

California should be able to do this with real flowers: "It was one of the most wonderful fairs we ever had," exclaimed a member of the committee that was in charge of the fair held by the church at Wellesley Hills, Mass., recently. The fair was named the "Rainbow Fair," for the booths were arched with colored flowers, each one representing a color of the rainbow. The sum of \$1,200 was realized.

A note in a calander fitly says: "A hearse is a poor vehicle in which to ride to church; why wait for it?"

Sunday Evening Lectures

A course of six free lectures on "Practically Psychology" is being given on Sunday evenings at the First Unitarian Church, Philadelphia. The purpose of the course is outlined as follows:

"During the past twenty years Psychology has become one of the most popular of sciences. We have a deluge of magazine and newspaper articles, of appealing novels and lectures. The war made us deeply conscious of the psychological factor in life; and now we are rewriting our history, economics, and practical sociology from the point of view of human thinking and feeling.

Like all new sciences, Psychology has been forced to turn its attention to those aspects of the subject most appealing to the popular fancy. It has been applied to spiritual telepathy, character reading and the problem of eternal youth. It has promised to double salaries, strengthen the memory and make everyone socially appealing and industrially efficient. Meantime earnest students have been laboriously gathering and interpreting data and have created a strong body of knowledge of great significance to all who understand how they think and feel.

This course of lectures will be confined to the science of the mind. It will be simple, with illustrations drawn from daily life, and within the powers

of any fairly intelligent person. It must have a large bearing on the practical life of the individual and of the social group."

Surely valuable, timely, interesting. Are the Coast Churches functioning to their highest service when not open regularly Sunday evenings? The following churches have regular Sunday evening meetings: San Diego, San Jose, Oakland, Woodland, Seattle (First), and Vancouver. Occasionally: Long Beach, Redlands, Pasadena, Palo Alto, Victoria. As a matter of fact a church should never be closed!

New Church in Chicago

Rev. Fred Merrifield of Chicago University, who has done such effective work with the Meadville House, has entered the Unitarian fellowship. Professor Merrifield has had wide experience, both as a minister and a teacher in America and Japan. His chair in the University of Chicago deals with the literature and history of religion. Professor Merrifield, in cooperation with the American Unitarian Association, has just begun what seems to be one of the most promising new movements in the denomination—Jackson Park Church, Chicago. Beginning with January 21, regular Sunday morning services will be in Jackson Park, near 67th Street and Stony Island Avenue. A lot, one block from the southwest corner of Jackson Park, on the corner of Blackstone and 66th Place, has been purchased by the American Unitarian Association. The lot is 60x126 feet. The cost was \$18,000. Pending the erection of a church building, the dwelling on the lot is being used for Sunday School and parish activities.—*Western Unitarian*.

Checks as contributions or subscriptions to the Women's Alliance, should be made payable as follows: "The Alliance of Unitarian Women."

Teacher: "Bobby, how many times have you whispered today?" Bobby: "Once." Teacher: "Willie, what should he have said?" Willie (eagerly): "Twicet."—*Boys' Life*.

Northern California Federation, Y. P. R. U., at Palo Alto.

On January 27th, the Northern Federation of the Young People's Religious Union held a most successful winter social in the Parish Hall of the Palo Alto church. A box lunch supper was participated in as guests of the Palo Alto Young People. This was followed by a "Vodevil Supreme" in which eight church organizations were represented.

Dancing followed the entertainment.

There were 83 persons present, 27 from Palo Alto; 19, Berkeley; 9, Alameda; 3, Oakland; 5, San Francisco; 5 San Jose; 3, Pacific Unitarian School; 13 visitors.

There is a most encouraging showing especially when one considers that well over 50 per cent of those present travelled over sixty-five miles; some in automobiles nearly 100 miles to make the round-trip and on a Saturday afternoon and evening through showers of rain. A remarkable spirit of keen interest and loyalty was in evidence. I wonder how many federations throughout the country could equal or excell this.

C. B. W.

From the Unitarian Campaign, Inc.!

How your subscription is helping to promote Unitarian Fellowship:

Nine Churches reopened!

Four new churches established! Tulsa, Okla.; Knoxville, Tenn.; Pasadena and Hollywood, California.

Thirty-eight churches aided financially, from Maine to California, and in Canada.

Land purchased for four church buildings!

Two parsonages and one parish house built!

Helped to erect four new church buildings!

Improvements and enlargements to thirteen churches!

This work has been done by the departments of church extension and church extension and church equipment American Unitarian Association, from funds distributed by Unitarian Campaign, Inc., of which these departments

are beneficiaries. And yet there is need!

Unity Centre, Des Moines, Iowa announces a course of seven addresses on "Patron Saints of Modern Life" to be given by the minister, Rev. E. H. Reeman. The subjects are: Elbert Hubbard, "Patron Saint of Aggressive American Business;" Mary Baker Eddy and Annie Besant, "Virgin Mary's of Modernity," Thomas Paine and Robert Ingersoll, "Eight Priests of Free Thought;" Herbert Spencer, "Apostle of Philosophic Agnosticism;" Theodore Roosevelt, "Hero of the Forward March;" Napoleon Bonaparte, and Kaiser Wilhelm, "Kings by Divine Right;" Lloyd George and Woodrow Wilson, "Prophets of Untrod Paths."

Appreciation to the Register

It is always most gratifying to find news about our Pacific Coast Churches in that virulent denominational organ, "*The Christian Register*." It is particularly pleasing to quote one paragraph from the issue of January 18th in which the editor speaks so highly and deservedly of Mr. Murdock and his devotion to *The Pacific Unitarians*.

Through a round generation this journal has reported, with zeal and loyalty and truth, the life that maketh all things new; and Mr. Murdock's own service has sustained the liberal cause without stint and with high purpose. He ranks among the men in the church who have pressed onward without wavering. He was prominent in the early days when great leaders gave eminence to the denomination in California; and he survives them with unremitting constancy now when there is undoubtedly more widespread activity and greater expectation for organized progress of many churches than at any other period.

On the same and succeeding pages of the same number we find accounts of the dedication of the Long Beach church, the Christmas pageant of the Los Angeles Church School, and the Pacific Unitarian School. Following these articles comes the cooperative advertising shared in by seven churches and the Pacific Coast Headquarters.

Selected

Nine Reasons for Going to Church

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore, on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I know also, as a matter of cold fact, the average man does not thus worship.

5. He may hear a good sermon at church. He will hear a sermon by a good man, who with his good wife is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.—*Theodore Roosevelt*.

Another day its course hath run,
And still, O God, thy child is blest;
For thou hast been by day my sun,
And thou wilt be by night my rest.

Sweet sleep descends, my eyes to close;
And now, when all the world is still,
I give my body to repose,
My Spirit to my Father's will.

John Pierpont.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The God That Is

1.—“God is nearer to me than I am to myself.”

2.—“What comes from God to us, returns from us to God.”

3.—“If any man would see the living God face to face, he must seek Him, not in the empty firmament of his own brain, but in the love of men.”

4.—“All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God denies His lonely audience to none. Its secrets are holy; its asylum, inviolate; its consolations, sure; and all are open to the simple heart-word, ‘Thou art my hiding-place.’”

5.—

“Gods fade, but God abides and in man’s heart

Speaks with the clear unconquerable cry
Of energies and hopes that cannot die.”

6.—

“God is;
God sees;
God loves;
God knows.

And Right is Right;
And Right is Might.

In the full ripeness of His Time,
All these His vast prepotencies
Shall round their grace-work to the prime
Of full accomplishment,
And we shall see the plan sublime
Of His beneficent intent.
Live on in hope!
Press on in faith!
Love conquers all things,
Even Death.”

7.—

“Have you not heard his silent steps?
He comes, comes, ever comes.

Every moment and every age, every day
and every night, he comes, comes,
ever comes.

Many a song have I sunk in many a
mood of mine, but all their notes
have always proclaimed, ‘He comes,
comes, ever comes.’

In sorrow after sorrow it is his steps
that press upon my heart, and it is
the golden touch of his feet that
makes my joy to shine.”

1, Eckhart; 2, Plato; A, Romain Rolland;
4, Martineau; 5, Symonds; 6, Oxenham; 7, Tagore.

From the Churches

BERKELEY. Good congregations have been the rule for January. Mr. Leavens’ topics have been “Words,” “Every Church a Community Church,” and “Faith.” On the 21st the services were wholly by the young people of the church, the sermon by Miss Irene Rode whose subject was “Why Go to Church.”

Other members of The Channing Club participated in the service. Mr. Thomas La Fargue led the Responsive Readings, and the prayer was offered by Miss Ann Hann. The Misses Vivian Rode, Pauline Elder, Barbara Dempster, and Myrtle Rode sang “The Lord is My Shepherd.” Mr. Paul Howard read selections from William Ellery Channing, and Mr. Everett Dempster gave a reading from the Scriptures. The offertory was Handel’s “Largo,” a ‘cello solo by Miss Jean Allen, accompanied by Mr. Harvey Loy at the organ.

Mr. Rowen continues his Sunday morning talks on “The Beginning of Civilization.” The Channing Club holds a Sunday evening service. On the 21st Mr. Leavens spoke on “The Book of Job.”

The annual meeting and church dinner on January 7th was a very happy affair, largely attended and thoroughly enjoyed. The reports were all encouraging. Without any effort to avert a deficit the budget was fully met and the treasurer reported a surplus of eighty cents.

LONG BEACH.—While we have wants, we are not minding them just now. We have a roof over our heads, and are almost infinitely better off than we have been, and are much better off than we expected to be at this time. As soon as we recover our breath, “we’ll tackle the thing again.” We are determined not to run into debt.

On January 14th the Starr King Club of our young people took entire charge of the service. It was simple, wholesome, reverend and uplifting. The prayer which was original, was given by a senior boy in the high school and was most appealing; it touched, and moved and lifted. The sermon on “Youth” was good and well given.

LOS ANGELES. Activities for the past two months have been varied and many. Rev. Mr. Backus is giving us some wonderful sermons and is drawing quite a number into the fold.

Our annual dinner and business meeting held Jan 8th was very well attended. Reports were excellent and gratifying. At this meeting we were informed that an every member canvass was to be made to secure funds in advance for the necessary expenses of the current year. I understand the response was very gratifying. Mr. Whetherell was with us at that meeting and in his pleasing way impressed upon us the importance of the coming Sullivan Missions.

The Sunday school is experiencing a great increase in attendance and is in splendid condition.

The Laymen's League had the entire service Sunday, Dec. 3, conducted by W. H. Fox, M. D. Ten minute addresses by Mr. Henry Clark and Judge N. P. Conrey. The main address given by Dr. Charles F. Dole, "The Great Issue of Our Age."

Mention should be given of the good work of Dr. Bullard. He holds an adult class every Sunday morning. He is drawing a large class and making many converts to the church.

The Womans' Alliance has held its regular weekly meeting with a goodly attendance. During December we served on the costumes for the Nativity play.

OAKLAND. Rev. Clarence Reed is giving a series of Sunday evening lectures on Religion and Modern Psychology. The topics for February will be "The Psychology of Religious Experience," "Religion and Psychotherapeutics," "Religion and Social Psychology," "Religion and Dynamic Psychology." Sunday mornings at 10 a. m. addresses will be made by interested and informed citizens of Oakland on Greater Oakland and its relation to "The Realtor," "The Banks," "City Planning" and "The Postal Service."

PALO ALTO.—The most significant event of the month has been our annual meeting and dinner which was held

Thursday evening January 18. Dr. Tait presided at the business meeting. The minister reported 36 new members and the withdrawal of 13. Of the new members, 8 are university students.

Miss Luna Hoskins, the treasurer, reported a surplus for the year of \$79. Mr. Hill, chairman of the finance committee spoke of the new budget for 1923 emphasizing in particular the need for an acousticon in the church auditorium. Professor Carruth announced also the need for the acousticon. Professor Elmore advised that each family have the *Pacific Unitarian* in the home.

Mr. Nelson Bryant who has recently retired from the English customs service in China spoke of the pleasure he and Mrs. Bryant derived from the church.

Major K. O. Knudson reported the work of the Peoples' League for international peace which is organizing in Palo Alto and urged everyone to work for a larger membership.

The meeting adjourned amid a general feeling of encouragement and good will.

On Saturday, Jan. 26, the Layman's League Chapter invited the ladies of the church to share with them in listening to an address on pioneering by Mr. Charles A. Murdock.

PORTLAND, ORE.—The sermons for January have been of especial interest and with the exception of the Young People's services, January 14th, were based on Dr. L. P. Jack's recent book, "Religious Perplexities."

On the 7th Dr. Eliot preached on "The World, the Flesh and—the Kingdom of God." On the 21st a sermon of courage and cheer on the question: "How Shall the True Christian Bear Himself Toward Insoluble Religious Perplexities?" and on the 28th on "The Revelation of God."

On January 14th, Young People's Sunday, the service was entirely in charge of the Young People's Fraternity. Winfield Woodings, of Reed College, preached the sermon. His subject was "This Freedom."

A free kindergarten and kitchen garden lately been established at the church. It meets every Saturday afternoon during the school year. Mrs.

S. J. Sharp, formerly of Berkeley, is the very enthusiastic and successful leader of the class.

The Lenda-Hand Club meets Friday afternoons. They have made and given to the ward for cripple children, a set of 18 garments and are now preparing another set.

The Woman's Alliance very creditably arranged for and served the annual parish supper which was given on the evening of Jan. 9.

SACRAMENTO.—The annual meeting of the First Unitarian Society in Sacramento was held January 15th, 1923 at the church. Supper was served at sixty to fifty members of the congregation by the ladies of the church. The business meeting was held after supper. Last year's board of trustees was unanimously re-elected with the exception of Miss Naomi Canon, who felt that she could no longer serve. Miss Mudge was unanimously elected to succeed her. The annual reports for the year showed all the church activities to be in a healthy condition. The Women's Alliance has a large membership and is very active. The Laymen's League has received new life and is growing. The recently organized Starr King Club, the young people's organization, is meeting every other Sunday evening and the Sunday school has shown a good attendance throughout the year. The report of the church treasurer showed a substantial balance on hand when the books were closed at the end of the year.

Young Peoples' Sunday was observed January 14th in the Sacramento church. The service was read by one of the young men and the responsive reading from the psalms by one of the young

of the church. On the other Sundays of the month Mr. Dutton occupied the pulpit.

Prof. Stewart Daggett addressed the Laymen's League Chapter on Jan. 4th, the topic being "The Southern Pacific-Central Pacific Unmerger."

The January meeting of the Channing Auxiliary was held on the eighth. As it was a New Year's reception to Mr. and Mrs. C. S. S. Dutton and the Society for Christian Work it was a very large one. Lillian J. Martin, Ph. D., author and psychologist, was given keen hearing and intelligent attention.

The book review of Mr. Dutton's on the fifteenth drew a large audience, who enjoyed a spirited review of Putnam Weil's "Indiscreet Chronicle of the Far East," and a decided contrast in "The Cathedral," by Hugh Walpole.

The joint meeting of the Channing and the Society for Christian Work, held on the eighth, was most enjoyable and we hope can be often repeated.

Each society holds its own business meeting in its own rooms, merging into one for the program.

On the twenty-second the Society for Christian Work held its annual meeting. A stormy day prevented a large attendance, but those who came were interested by fine reports of the year's work by the chairmen of the various committees. The most amazing report was given by Mrs. Canney, who has written over nine hundred letters and sent magazines, papers and Christmas boxes to forty families. She read many grateful letters from the recipients from remote places in North Carolina and Virginia. To our intense regret, our president, Mrs. Patterson, felt she could not take the presidency again. A comparative stranger in our society, by her interest, her enthusiasm, her ability, she has endeared herself to us all. We will not lose her on our board, as she will be the chairman of our relief committee, a position that Mrs. Jordan has filled brilliantly. The incoming president, Mrs. Duncombe, announced that all the chairmen of the committees were already promised her, and that she would be able by the next meeting to name the committees.

SAN FRANCISCO.—On January 21st Mr. Dutton had the rare satisfaction of sitting at ease and listening to a sermon from a member of the congregation—Miss Clothilde Grunsky—who represented the young people. It was an excellent address, very efficiently presented. Other members, both young men and young women, conducted the services, read the scriptures and made the announcements. It was an encouraging day in the history

SANTA BARBARA. The Unitarian Society held its annual meeting on January 9th. Reports from the various church organizations showed the affairs of the society to be in very prosperous condition. The Sunday school has more than doubled its membership in the past year, the Women's alliance shows one of the most prosperous years in its history. The report of the newly organized chapter of the Unitarian Laymen's league, through which the man-power of the church has been mobilized for more efficient service, proved especially gratifying.

VICTORIA, B. C.—Things are going well in the little Victoria church. Weekly lay services are regularly held and since Oct. 1 Mr. Carl B. Wetherell, Dr. John C. Perkins, and Rev. Alexander Thomson, of Vancouver, have each conducted a Sunday service with sermon. Mr. Thomson gave us also an excellent evening sermon.

The Alliance carries on well, even though numbers are few, and is studying this winter, "The Varieties of Religious Experience," by the late Prof. William James.

The Laymen's League, we hear, is equally flourishing.

On the evening of Dec. 4, the church people and outside friends listened to a most instructive and pleasing lecture by Rev. Alexander Thompson on "The Canadian Born British Prime Minister, Andrew Bonar Law."

WOODLAND.—Mr. and Mrs. Carl B. Wetherell and little Betty were the most welcome of guests at the Woodland Alliance informal at home supper on January 14th.

After supper, Mr. Wetherell gave a sermon so enlightening and inspiring that all were overflowing with praise for both what he said and his manner of saying it. He told of what Unitarianism stands for and of the progress that it is making. In this connection he gave notice of the mission of Dr. Sullivan in Oakland, and made us all feel that we should like to be there.

Sparks

She—And when you told him I was married, did he seem sorry? *He*—Yes. He said that he was very sorry, even though he didn't know the fellow personally.—*Pennsylvania Punch Bowl*.

Orchestra Drummer: I'm the fastest man in the world." Violinist: How's that?" O. D.: "Time flies, doesn't it?" V.: "So they say." O. D.: "Well, I beat time."—*Chaparral*.

One of our editorial colleagues says something: "A hearse is a poor vehicle in which to ride to church, why wait for it?"

Father-in-Law: So you are beginning to find that married life has its troubles? Daughter-in-Law: Well, yes. Jack sometimes simply won't listen to reason. Father-in-Law: Young rascal. He ought to be ashamed of himself. It isn't every married man has the chance.—*Pearson's Weekly* (London).

"Why did they select the stork to couple with the doctor? Why not the eagle or the owl?" "The stork is the bird with the biggest bill."—*Kansas City Star*.

A Fable for Reformers

"No!" said the paving-stone.
 "Please!" pleaded the fungus roots.
 "I can't be disturbed," said the paving-stone.
 "Sorry!" said the fungus roots.
 "Be quiet," said the paving-stone.
 "But we're alive," said the fungus roots.

"What's that?" growled the paving-stone.

"We must grow; make way please," cried the fungus roots.

"Nonsense," said the paving-stone. "What can you do—weak, soft things like you? Here I am at the top, and here I stay. It is an excellent arrangement. Be content, and don't push. You make me very uncomfortable," said the paving-stone.

"We are in the great plan of things as well as you," said the fungus.

And it is on record that they moved the paving-stone.—*Edith Gittens*.

IN the promotion of its most important activity the Unitarian Laymen's League, on application of the churches listed below is sending to California its mission preachers,

William Laurence Sullivan, D. D.

of New York City

Horace Westwood, D. D.

of Toledo, Ohio

Augustus P. Reccord, D. D.

of Detroit

Dr. Sullivan and Dr. Westwood will conduct thirteen evening meetings in the

FIRST UNITARIAN CHURCH *of* LOS ANGELES

FEBRUARY 18—MARCH 4

Dr. Sullivan will visit Palo Alto March 11-14 for student consultations, and with Dr. Reccord will conduct thirteen evening meetings in the

FIRST UNITARIAN CHURCH—OAKLAND

(Berkeley and Alameda Cooperating)

MARCH 18—APRIL 1

So far as possible our mission preachers will fill engagements in Unitarian Churches adjacent to the mission centres, but time and strength will not permit them to serve as many churches this year as we might wish.

CHARLES H. STRONG, President

WILLIAM L. BARNARD, Secretary

UNITARIAN LAYMEN'S LEAGUE

612 Phelan Building, San Francisco

BOSTON NEW YORK CHICAGO ST. LOUIS

The Postoffice Mission

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Mrs. J. D. Bryant, 425 So. Lake St., Los Angeles, Cal.

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Mrs. Jessie W. Morton, 1730 Middlefield Road, Palo Alto, Cal.

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Mrs. Margaret F. McCrackin, 527 S. Lincoln St., Spokane, Wash.

*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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BERKELEY, CAL.

Trains students in the atmosphere of liberal and undogmatic religion for efficient service in the ministry. Offers 88 courses in 8 different departments of study. Additional opportunities for study at the University of California. For further particulars, and a Register, address

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. Ministers at a distance will be supplied by paying postage one way. Address Miss Martha Barth, Librarian, Franklin and Geary Streets, San Francisco.

Among Recent Additions

Col. J. J. Ayers: "Gold and Sunshine."

Lyman Abbott: "Silhouettes of My Contemporaries."

Harold Begbie: "The Life of General Booth."

Edward Bok: "The Americanization of Edward Bok."

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Editorial

Most spectacular of recent events is the exhuming of the body of a ruler of ancient Egypt and incidental testimony to the wealth and magnificence of the wonderful people of that early age. The beginnings of the social life that had reached such results three thousand years ago must be carried back far beyond commonly accepted time. It is impossible to conjecture how long man could have lived and developed to have become so sophisticated. Our present-day civilization, also, seems so recent and so wholly cut off from this ancient splendor. Can we draw the inference that it, in turn, may be lost and exhumed by wondering peoples in some future age? It may be. At any rate it is of interest and value to check up on our scanty knowledge of history and especially to confirm or throw light upon the stories of the wonderful Hebrew storehouse we commonly call the old testament. More marvelous than the revelations of archaeology is the fact that we have inherited a record of the very ancient days,—a very human story of the beginnings of a great people, mixed of fact, tradition and myth. The Bible never seemed so interesting as it does today, nor so full of real promise. We no longer fear to study it, and the light of reason and of events constantly reveal its great value, and assign it its true place in the unfolding life of man.

One thought asserts itself in this evidence of decline. The material magnificence of Ancient Egypt was unable to survive. Some how, some time, it was

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Knowledge is power; and Wealth is power; and harnessed, as in Plato's fable, to the chariot of the soul, and guided by Wisdom, they may bear it through the circle of the stars. But left to their own guidance, or reined by a fool's hand, the wild horses may bring the poor fool to Phaeton's end, and set a world on fire.

J. A. Froude.

lost. Kings were powerful and splendor was their portion, but they were buried and forgotten and the people declined. Modern Egypt is desolate and degraded. Its glory has departed. Its people are virtually slaves dependent for decent life conditions on an alien people who seem obliged to abuse them. Modern comfort is doled out by American missionaries. They are objects of charity, pitifully diseased and miserable. This uncovered luxury must be a bitter mockery.

If the perishing ability of all things material is not suggested what is? Heaped-up riches, plethoric art, beaten gold, have no power of survival. The things that are seen are perishable, the unseen spirit is eternal. Somewhere there was moral breakdown, spiritual bankruptcy. Egypt fell as Rome fell, as unrestrained luxury, and uninspired power will always fail. Egypt had an abundance of things, but she must have lacked something that was necessary to life. Most probably it was faith—creative faith.

So far as we can judge of the religion of ancient Egypt it had little or nothing of any creative faith. It was associated with the crudest superstition and necromancy, with blind devotion to sacred beasts. It had no relation to essential goodness or the fundamental virtues which underly any conception of righteousness. It was unethical and had no part in doing justly, loving mercy or walking humbly.

The Hebrews were a small, uncultured tribe, but they had an idea of God and a sense of religious responsibility. From them we derive, and the fulfillment of their religious conceptions in Jesus gave us our best inheritance. We still follow where he led, and our highest attainment is an apprehension

of the spirit that animated him, and a high purpose to realize it in individual and national life.

It would seem that the newspaper publicity of the question at issue between the refractory New York preacher and his bishop must raise in the mind of the reading public a very clear opinion as to the relative value of the principles involved. The soundness of theological opinion is not of great general interest and few care to sit in judgment, but the effect on character and the influence on common honesty is something of very great general interest and importance. The preacher protests very strongly against being compelled by the authority of any church to repeat in his pulpit every Sunday words expressing a creed formulated long ago which he frankly says he does not believe, and is confident few can. The bishop does not deny that the words as generally understood no longer literally express the absolute truth, but that being prescribed they must be repeated, great latitude of construction and interpretation being admissible. They may be accompanied by mental reservation and very liberally construed but they must not be denied. When he added that no man who denies Jesus is God, is fit to be a religious preacher he may be illustrating his idea of how language may justifiably be used. For whatever may be held as to the nature of Jesus common intelligence and veracity commonly stop short of contention for identity with God.

A form of ecclesiasticism that enjoins or encourages any form or degree of dishonesty is not to be tolerated. To assume that the saying of words is of greater importance than speaking the truth is monstrous. What a reflection

against divine rectitude that any son of man is called upon to prevaricate or to pretend to believe. If a man must be dishonest to be religious he would better be irreligious.

No one can read unmoved the fine letters written by Walter H. Page while ambassador at London. He was an American of honor, filling an important place at an epochal period. He was impressed with the very great importance of maintaining and strengthening friendly relations between England and the United States and with great difficulty he accomplished the purpose. He had a firm grasp of the whole situation, was resourceful, patient and determined. In full accord with Lord Grey, and later with Balfour, he spent five years of prodigious labor in overcoming obstacles, promoting better understanding, inducing justice and winning confidence. He was a broad-minded, well-equipped public official with a high sense of honor and representing the highest type of Americanism. His letters are delightful in form and style and embrace familiar correspondence with his family,—to his brothers and his children, as well as the more formal official correspondence with President Wilson and others. Colonel House figures largely and was evidently greatly admired and trusted. His decline in health and early death are pathetic. He gave his life for his country without complaint.

Editorial experience has resulted in a general distrust in the practical value of lengthy articles. As a rule, long articles are neglected articles, independent of inherent worth. The number of readers who will carefully and sympathetically read an article covering two or more pages is relatively small. In

the same manner the number of churchgoers who will, or can, listen to a fifty minute sermon is very small in comparison with those who really appreciate and are satisfied with a condensed address of fifteen minutes. But, there are both exceptions and modifications. Some preachers are so full and so on fire that shortness is practically impossible, and seems an affront. They must develop their theme, and they leave it with reluctance long after their hearers have lost power to absorb. Similarly there are topics too big to be squeezed into a column, and a little may be worse than either too much or nothing.

The matter of proportion is also to be considered. It has been one of the embarrassments of our enforced littleness that half size prohibited even a single good article that also had length. Fortunately we have felt encouraged to resume, experimentally, our 32 pages and so are able in this issue to offer two exceptional articles that we are sure no discerning reader would wish were shorter. We need, in these days, words of mature minds presenting the lifetime conclusions of thought and experience and we need the enthusiasm and bright outlook of the young contemporary. We hope no reader will be deterred by mere length from the two contributed papers that constitute a privilege in this issue. We seldom give advice and when we do, it is with good intent.

Dr. MacCauley's "Whither" is of positive value in that it is constructive in its complete acceptance of the fullest and latest that science offers without surrender of the spiritual and the religious, while Miss Grunsky's survey of present day conditions and tendencies is altogether refreshing and so delightful in manner that it would grace *The Atlantic Monthly*.

—C. A. M.

Notes

Rev. Wm. L. Sullivan's only appearance in San Francisco during the Oakland Mission will be on the morning of March 25th, when he will preach at the First church. For subjects at the evening meetings in Oakland from March 18th to April 1st see page 75.

Rev. Arthur B. Heeb is giving a series of Friday evening talks at Santa Cruz on "The Solution of Modern Thinking." The first on Rosseau was much enjoyed. The second, on William Wadsworth, was given on Feb. 2nd.

An informal dinner and general business and social meeting of the Laymen's League of the Alameda church was held on Feb. 14th. Rev. Gordon Kent spoke on Internationalism and a general discussion followed.

On Feb. 11th the pulpit of the Los Angeles church was filled by Synd Hossain of Moslem faith, who spoke on "International Peace: Is It Attainable?"

The Rev. E. Burdette Backus, pastor of the church, announced that he opened his pulpit to Hossain because he believes no justice can be served unless both sides of a case are known.

"Tendencies Toward Unity in American Church Development" will be the general theme of discussion at the Hosmer Chapter Unitarian Laymen's League, Berkeley, on Friday evening, March 8. The speakers will be Prof. H. F. Evans, W. B. Clark and Edward O. Allen.

The Layman's League begins the year with 278 chapters and more than 13,000 members. Their Bulletin No. 14, "Something Doing," substantiates its title very effectively by grouping brief reports from all over the United States. This testimony from San Diego is exceptionally encouraging:

"Contribute toward improvement of parish house and to Long Beach Chapter for its church building fund. As church is filled to overflowing at Sunday morning and evening services no attempt has been made to increase church attendance."—San Diego, Calif.

The Fresno church held its annual dinner and election of officers on Feb. 8th. The reports showed the church to be in prosperous condition.

On Feb. 4th, R. A. Vandergrift, who for the last year has held a scholarship in Spain, addressed the Channing Club of Berkeley on "The California Student in Spain."

On February 11th, Rev. W. G. Eliot, Jr., of Portland, and Rev. Frank F. Eddy of Eugene, Oregon, exchanged pulpits. Mr. Eliot spoke on "Religious Perplexities for the Heroic Mind."

Judge W. A. Beasley addressed the Laymen's League of the San Jose Unitarian church on Feb. 6th on Modern Egypt, from which he lately returned. He spoke in warm commendation of the work of the American Missionary College at Asanti.

On the evening of Feb. 22nd Dr. Sullivan spoke at Los Angeles on "George Washington, the Father of His Country, and His Country Today." He characterized the constitution of the United States as a document "of absolutely incorrigible wisdom."

Rev. Ernest J. Bowden has resigned the pulpit at Lawrence, Mass., where he has served since November, 1921, and become pastor of the Union church at Atlanta, Georgia, where the Unitarians and Universalists form one congregation.

Dr. Charles Pease of San Jose on Feb. 15th addressed the Woman's Alliance on "The Trend of Modern Poetry." He finds an encouraging tendency to natural expression and simplicity. Mid-Victorian poetry, like its woman, was over-appealed; while the modern verse is extremely simple, the idea seeming to be an effort to bridge the gap between poetry and prose. Many beautiful extracts from Japanese, Chinese and Hindu poets were read to illustrate his points. A very striking poem by Vachell Lindsay, "The Strain of the Congo," closed his remarks, which were most thoroughly appreciated by the large number present.

The doctors of Spokane warn the women of the Alliance that Professor Coue has brought nothing new. All that auto-suggestion does is to still fear. That is good but not all that is required. We still need the reparative processes of nature, and the active interference of the physicians. The reparative processes of nature would knit a bone, but the active interference of the physician was necessary to set it in its normal position.

In his sermon on "Creative Faith," Rev. R. F. Leavens of Berkeley said: "Faith is a word which has been denatured. It has been represented as a few sentences to be rattled off with the tongue; or a motto painted on a placard, or a set of articles printed in a book. And it has been represented as an attitude of weak submission.

"These are about as far from the real meaning of the word as can be imagined. It is the name of a mighty power at work in human nature. It is akin to will-power, to courage, vision, imagination, only more than any one of these. Faith is all these, plus high purpose and love. It is a word which defies definition, though that given in the eleventh chapter of Hebrews is the best—faith is the giving substance to things hoped for, the proving of things not seen.

"The old theologians had a great saying—saved by faith. It is a saving power. The mistake came in attaching too much importance to the doctrine given as the object of faith. It is the exercise of the power more than the object to which it is directed that does the saving."

Contributed

The Temperance Problem

The eighteenth amendment to the Constitution and the Volstead act, which provides for its enforcement, have been singled out for bitter attack by the most lawless elements in society. It becomes, therefore, increasingly necessary that loyal American citizens who hold the conviction that obedience to the law is a necessity shall rise in defense of the law which is most flagrantly violated and most viciously attacked.

Men and women of wealth and social standing who disregard the prohibition law are leading our country to destruction. Their patronage stimulates the bootleg traffic which in turn draws young men into the illicit business and incites the lawless elements to more violent criminality. Certainly, the churches can do no less than command them to face right about, and lead the way forward to a position of higher honor and distinction for our country among the nations.

The Unitarian Temperance Society invites all thoughtful citizens to review the actual results of prohibition as they may be seen in official records. Police records for Boston show arrests for drunkenness for the seven wet years, 1912-1918, a yearly average of 59,308; and for the three dry years, 1920-1922, a yearly average of 30,143. The Massachusetts Department of Correction shows for the same period, arrests for drunkenness in all cities, yearly average, 1912, 1918, 98,328; and for the three dry years, yearly average, 1920-1922, 52,571.

The Boston Herald for January 22, 1923, tells the story as it is seen in the Hanover and Joy Street police stations in Boston. "The latter station in pre-war times used to have a regular Saturday night and Sunday morning grist of 125 arrests for drunkenness, which were frequently increased to 150, and reached the high mark of 180 in one night. The arrests for this cause during the past week have been: Monday, 5; Tuesday, 6; Wednesday, 2; Thursday, 3; Friday, 4; Saturday and Sunday, 11. Hanover Street station used to receive from 75 to 175 cases on an active Saturday night. This Saturday it had ten."

With such incontestable evidence of direct benefits resulting from prohibition friends of temperance everywhere are called upon to co-operate in the eradication of the principal enemy of a sober and prosperous community, the bootlegger. Let us practice abstinence ourselves and prevent the breaking of the law by conscienceless exploiters of their fellows. Obedience to law will bring liberty and peace. —C. W. W.

Whither? With Advancing Science

By Clay MacCauley.

As Liberal Christians, having chosen for our guidance in life the two-fold motive, "Love to God to Man," idealized as "Father" and "Brother," we have, for the rest, pledged ourselves to mental freedom and to obedience to truth. We have accepted the rational study of the whole realm of experience as the way to truth. What man has learned concerning the multitudinous phenomena affecting him he has systematized as Science; and in recent times Science has been making such unprecedented progress that today human life is being marvelously changed by it in many directions; and thought, as shaped by ages-long held principles, is being confronted by strange and startling questions. Indeed, so critical in relation to man's traditional thinking and conduct has advancing Science now become that the discerning observer is constrained to ask seriously,—Whither?

In a book, recently attracting much attention,—*"Painted Windows,"*—some passages in its "conclusion," pertinent to our question, are profoundly significant. Sir William Crookes, conversing with the writer of the book, said, touching a little table, "We shall soon announce to the world that the atoms of which this table is composed are made up of tiny charges of electricity,—electrons,—and we shall prove that each of these electrons, relative to its size, is farther away from its nearest neighbor than our earth from the nearest star." "I have lived to see this prophecy fulfilled," comments the author, "though its implications are not yet understood. I have seen the demonstration by science that this visible and tangible world in its final analysis, is both invisible and intangible,—a phantasm of the senses." "Physical science presents us now with a world which is real and visible only to our limited senses; a world which disappears from all vision and definition directly we bring to its investigation those instruments of science which act as extensions of our senses."

This scientific move onward is certainly a disturbing intrusion into humanity's customary ways of living, and, evidently, it is so revolutionary of "the common sense" under which mankind has been guided immemorially that the earnest mind in contemplating it instinctively asks, Whither is it to lead? Its importance does not lie in its being a speculative statement, such as that of the deep-seeing idealists, metaphysicians and religious seers who have at times held judgments about the universe which have had a semblance of this demonstrated Science. Their visions have never affected human thought widely, or to any great depth. But now, advancing Science has more than confirmed these visions, and, naturally, this demonstrated knowledge will in time become a practical directing influence in the general thought and conduct of mankind. Herein lies the radical importance of the present scientific advance.

"The implications of the new science are not yet understood," we are told. What these are, the writer of *"Painted Windows"* does not definitely specify. But associated with so essentially revolutionary a force as real knowledge, they must, as just said, be of essential quality, and will in time affect man's vital motives and acts. It would be well, therefore, were these implications generally known and their value considered. Particularly, is it desirable for us who are pledged to the supreme two-fold Christian rule of living that we should clearly understand how Science at its new stage bears upon this law.

Concerning the latter need, the writer of *"Painted Windows"* makes this noticeable comment: "I believe it is only when a man realizes that in its final analysis the whole universe is invisible, and ceases to think of himself as an animal and becomes profoundly sensible of himself as a spirit, and a spirit in communion with a spiritual reality closer than hands and feet, that it is possible for him to fulfill the two great commandments on which hang all the Law and the Prophets." To the perception of this writer, therefore, the law of life we profess is only made the more

assured and clear by the present scientific gain. His distinctive way of interpreting the bearing of the new knowledge upon our fundamental faith may not fully commend itself to those who are guided by an exacting scientific sense, but, if we make a broad allowance for the claim, he seems to have a really tenable conviction. Assuredly, it may still be held as truth, that Humanity exists as a multitude involved in manifold intimate relationships which can be regarded as fraternal, and that every human being, however constituted, is still a dependent creature of the infinite and eternal Source of Being, in and of whom Humanity and all else that compose the Universe are contained. We may, fittingly, still name this Being "Father," and cherish in our faith "God's Fatherhood;" also, with it, the "Brotherhood" of the multitude of beings who are like us in kind and exist with us in intimate, vital association.

But, naturally, along with the fact just noted, there appear other and deep-reaching implications as involved in the present scientific advance and affecting human thought and conduct. One of these implications, surely of radical moment, directly calls for attention. It is that there is no reality in man's traditional judgment of a substantial Duality in the universe, the duality named "Matter and Spirit." It is now known that there are not these two things as separate, ultimate entities. These two names are, we now see, relative to phenomena only; and they should be regarded as convenient judgments originating in certain distinctive reactions that the human organism has made to its environment. The animate creation, in its evolution, naturally responds to much of its own life and to many things external to it by what has been called Sensation. That which induces Sensation has been named "Matter." There are, however, many other dynamic factors in human experience than those of sense. These do not directly use or induce sensation. They have been distinguished as thought, as imagination, as emotion, as volition, as mind, and the like. Under the generic name "Spirit"

they have been set over against "Matter." In the intellectual tenets of mankind, consequently, there has appeared a concept of Duality in the universe,— "Matter and Spirit,"—when, as we now know, there is no essential quality in this dualism. At most, it is based on only relative generalizations concerning phenomena. The substance of the Universe, we now know, is ultimately One. It can be named as we choose,—most acceptably, probably, "Spirit."

But, because of the new Science, there are yet other implications bearing upon man's thought and life. Science has disclosed, wherever its search has gone, a boundless Variety, or Plurality, as constituting the realm of Being. Unity of Substance is demonstrably true of the Universe, but there is also everywhere throughout, a limitless multiplicity of constituent units associated in numberless inter-relationships. Whether or not there is an infinitude of kind in this multiplicity, is a question whose answer necessarily lies beyond our ken. But, it is not open to doubt that in the Universe, rationally thought of as infinite, this Variety, or Plurality, is exhaustless. Also rationally considered, its inter-relationships are so inclusive that they constitute One Whole of Being;—not a Whole to be thought of rationally as a mere Totality, but as an essential Whole,—an integral Unity.

It seems, too, to be an implication, rationally consequent upon the scientific advance, that this Whole of Being,—the One Being thus constituted—continues its existence by endlessly expressing, within and of itself, an inexhaustible sequence of inter-relationships among its constituent units. Endlessly these units are associated in new relationships, combinations, evolutions, decompositions and rearrangements, both infinitesimally small and immeasurably great,—from atoms, bordering the zero of substance, onward into inconceivably great stellar galaxies,—a process which continues, we may believe, through ages everlasting.

With these two radical implications of the present Science actually made part of man's guiding thought, inevitably much of the belief and teaching

that have come from past ages, and are still regulative in human speculation and life, will be profoundly affected. Consider, for instance, their bearing upon the dominant speculative domains named Philosophy, Theology and Anthropology.

1. In Philosophy, hitherto, whenever its students have attempted to reach ultimate conclusions, they have been generally led to one of two differing judgments, named, respectively, Monism and Pluralism. But, implied in the present advance of Science is the judgment that neither the Monistic nor the Pluralistic explanation of the Universe is exclusively true. Neither may now be rationally affirmed to the denial of the other. Present Science seems instead to involve a justification of each of these speculative systems. Philosophy henceforward, consequently, should include in its tenets, as fundamental, the apprehension of both infinite Variety and Absolute Unity. Both Plato and Spinoza, and Democritus and Leibnitz seem to be assured place hereafter in any philosophic speculation that will harmonize with progressing Science. Monist and Pluralist,—each should be accepted as an exponent of fact; both entitled to an effective co-ordination in any tenable form of Philosophy that concerns Universal Being.

A new symbol, with which to figure this needed philosophic metamorphosis, has already been offered by some clear-sighted thinkers. John Fiske, for one, has sought to portray the Universe as Unity and Plurality in essential composition and correlation. In his advanced speculation on "The Idea of God," he declared, "The Universe is not a machine, but an organism with an indwelling principle of life." "Organic," therefore, is the implication that appears to symbolize the universe, as now disclosed by Science. And the entity named "organism" regarded as infinite and absolute, seems to express appropriately for Philosophy of its fundamental principle concernig the Whole of Being. An organism is a unit; but it is made up of correlated parts, each part being itself a unit,—existing however, as inter-related with the other

units,—all together constituting an organic Whole.

Philosophically, therefore, man's thinking should now rise to the supreme apprehension here figured;—portraying the Universe as an eternal, dynamic Whole, essentially organic in constitution, and in motive energy, of which, in which, through which and for which all is that has being.

2. Then, in the speculative domain of Theology, there are also far-reaching implications involved by the present scientific advance. The prevailing creeds, to speak only of Christendom, are, we know, concerned with the universe as essentially a created realm, called into being out of nothing, and that it will at some time disappear as the Creator may ordain. Historic Christian theology, consequently, has been a so-called Deism, or Theism, each body of thought separating, essentially, God and the created Universe. An extreme reaction from this belief,—positing the Universe itself as God in an ever-renewed process of manifestation,—Pantheism, so named,—has often appeared among Christian theologians to meet their intellectual need. But, under the newly advanced Science, both Theism and Pantheism are without adequate warrant. It is implied in the new Science that theologic faith should now rise above both these creedal ventures, including in its ascent whatever is tenable in each of them; it should posit for itself Universal Being as the eternal, infinite, Organic Whole, religiously phrased as the Divine One, in which, of which, to which and for which all is that is. That is, the Theology of the future should have for its object, God as the real, infinite, eternal One, in and under Whom there is an infinitude of constituent unit parts; each unit, in its original essence, uncreated; all forever passing through cycles of existence that in some sense of the words, manifest the Motive, Purpose, Will,—the essential Life of the Absolute Whole. Already current among not a few of the thinkers who are seeking harmony for Religion in association with advancing Science is the desire and effort to meet this need. Notably, a group of theolo-

gians following the lead of such far-seeing modern thinkers as Pfleiderer and Eucken are finding in the term Panentheism,—an expression given to Philosophy by an ignored thinker, Krause, a century ago,—a fitting symbol meeting the present theologic need. It is chosen to express faith in the Absolute Whole of Being, regarded as the Divine Unity which holds and directs thereunder an infinite Plurality,—All in God. It sets forth for Theology an absolute, eternal Organism of Being.

3. Turning to Anthropology, there are also implications of profound importance appearing because of the new Science. Human nature, life and destiny are evidently so involved by what is now known of the world's phenomena that the question "What is man?" may well be asked anew. Once, where a purely materialistic assumption was dominant in Philosophy, it was declared that a man is but "a fortuitous concourse of atoms." Today it has become clear that, so far as a man can be known scientifically, he is not to be described as "a concourse of atoms"; but rather as a highly complex association of electrons, considered as ultimate units in the constitution of the Universe. It is by no means true, however, that this electronic concourse is in any sense of the word "fortuitous." The human being is an organism, essentially including an enormous number of units of cosmic energy. These units we may, as substance, best name "spirit"; each unit for itself regarded as uncreated and imperishable. And we know now further that the human body, from its ultimate, visible beginnings and in its development and maturing, from the microscopic cell it is in the mother's body to its full growth as man or woman, is essentially under one individual, inner directing force. In its whole make-up it appears to be constituted of that which in itself is uncreated and everlasting. And further we may rationally assume that that which is the supreme, the directing unit in each human being's genesis and development, is the real and original, personal self, having essential existence in and of the Eternal One. Under the present advance of Sci-

ence it does not at all appear unreasonable to assume that each John and Mary of humanity is a complex concourse of essential units of energy that have received place and function under one interior dynamic factor, and that to this supreme inner factor may be ascribed the real self that, in its present cycle of activity, has become a personality known as John or Mary.

The coming Anthropology, consequently, may be constrained to accept this conclusion concerning the essential reality in every human being. The electrons with which every man and woman is embodied are for each an organic multitude;—they are together a manifold dynamic complexity; but they are all astir under one purposeful director. That dominating director we may rationally name the self,—uncreated and imperishable; indeed, the immortal human spirit. Thereby the faith that gives us our religion may permanently come into its own.

With this conclusion, following the present advancing Science, an inspiring uplift meets our faith and aspiration. In it there is for us, rationally, a sublime reassurance of belief in our essential divine childhood and real, personal immortality. And we may with full content continue our pledge of "Love to God, the Father, and to our Brother Man," seeking to make our living through all our experience richly worthy the sublime vocation wherewith we are called.

In the beauty of the twilight, in the garden
that He loveth,
They have veiled His lovely vesture with the
darkness of a name!
Through His garden, through His garden, it
is but the wind that moveth,
No more; but oh, the miracle, the miracle is
the same.
Alfred Noyes

So also did I endeavor to conceive of Thee, life of my life, as vast, through infinite spaces on every side penetrating the whole mass of the universe, and beyond it every way, through immeasurable boundless spaces; so that the earth should have Thee, the heaven have Thee, all things have Thee; and they be bounded in Thee, and Thou bounded nowhere.
Saint Augustine.

The Younger Generation

(Address by Clotilde Grunsky, Jan. 21, 1923.)
First Unitarian Church, San Francisco.

Because this is young people's Sunday and because I consider the subject to be one of perennial importance, I have taken the topic, "The Younger Generation," for the brief consideration of this talk. I am aware that the title suggests erroneously that I am about to talk on Scott Fitzgerald, cigarette smoking for girls, prohibition for young men—and what is wrong with the State university. I am not.

Something like twenty-five centuries ago, the prophet Isaiah, or one of those who wrote under his name, expressed himself on the subject of the younger generation in words which have a modern ring to them. He said: * * * the daughters of Zion are haughty and walk with stretched forth necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet.

Isaiah goes on to enumerate some of the equipment of the young women—shawls, pendants and perfume boxes, satchels and hand mirrors—all of which he associated with the deep wickedness of the youth of the land.

The poet Ecclesiastes introduced his review of many disillusionings by remarking: "Is there a thing whereof men say, See this is new? It hath already been in the ages which were before us."

I should say that these two quotations represent the current opinions concerning youth—first, that it is self-assured, over-wise, over-frank, over-dressed (or under-dressed, as you want to put it)—in short, that its manners are bad and its actions reprehensible, and second, at the same time that there is nothing new about all this, that after all youth may merely be different from age and therefore not very popular—and that the whole thing in the end will prove merely a case of history repeating itself.

With full acknowledgment of what truth there is in both positions, it seems to me that this attitude deserves to be classed with slogans, platitudes and

other devices invented for the purpose of avoiding thought. There are too many individuals and too many churches who accept with the poet Ecclesiastes the doctrine that the world is very old and therefore very wicked, that there is nothing new under the sun and that, as human nature cannot be expected to change, there is nothing very greatly to be feared—nor, it should be added, very much to be gained. This doctrine may prove of comfort to harassed parents—and the poetry in which it is couched has given us some of the most quotable passages of the Bible—but it is not a creed to appeal to the young.

And, I think, it is not true.

I sing the song of youth. The world is not very old—it is rather very young and such of wickedness as still blows in gusty billows across its oceans and among its peoples is due to the great heavings of its undigested, yeasty workings. It is wicked sometimes with the high tragedy which is part of the bravado of youth, and sometimes with the tawdry pettiness which is the ignorance of youth. Nor do I believe that there is nothing new under the sun. If it is true that the world is young, it is also true that it is growing. To be sure, it comes to each day of marriages and births and deaths (with all the subsidiary problems of Russian rubles and the motion picture industry) with its hands trained in the habits of its younger days, but it comes also with the records and the lessons of yesterday, which it had not learned before.

I question also whether there is much truth in the readily quoted maxim that human nature does not change. The general opinion to that effect arises, I think, from the recent popular acceptance of such a comparatively contemporary couple as Adam and Eve, as our original ancestors. Go a little further back into the not yet discredited theories of Darwin—and you find little cause to dispute the obvious advance of man within comparatively few centuries, geologically speaking, in every aspect of his nature.

But not to enter the realm of discussion as to whether or not man is capable of advancing in intellectual ca-

capacity, there remains the fact that he had advanced in understanding. It takes but a cursory reading of history as it wrote itself in the age of Romance, in the brilliant lights but very dark shadows of the Renaissance, in the early days of the factory system and the exploitation of labor, to realize that the world has moved.

I think the age which seems closest to us in thought, although farther away in time, is that golden age of Greek civilization when Euripedes sang very modern aspirations and Plato and Aristotle outlined philosophies which it is very difficult for us to escape today. And yet that was a period on the one hand without social consciousness and on the other without science.

I take it that what the average human being means when he states that human nature is unchangeable is that it will always furnish the same impulses of selfishness, the same primary forces of desire and fear and greed, which will drag down the best intellectually conceived plan of salvation to the old level.

I contend rather that human nature, that any nature, is measured by the extent of its understanding. As man believes so is he—or as the exhorter of Job put it “to depart from evil is understanding.” There is nothing more inspiring than the perusal of history, if it be the reader’s purpose to follow the threads of those events which have led to a greater understanding on the part of man of the ways of God. From the heights of pure reason, combined with a system of slavery and a total disregard of the principles of nature which was the golden age of Greek philosophy, to the present age of lesser artistic accomplishment, perhaps, but wider understanding, the gain is one, it seems to me, which marks a moral as well as a scientific growth.

The man of the age which understands some of the processes of heredity has a new attitude toward its social problems. Understanding something of the causes and the effects of disease, it has a new attitude toward crime and insanity and poverty.

When we say that this is a scientific

age, we mean not merely that it enjoys parlor matches and flying machines, but that it has a scientific attitude toward the problems of life—an inquiring attitude which searches for causes and presupposes the possibility of remedy for unsatisfactory conditions.

Which is something new in the history of a world which has always taken smallpox, poverty, social disease, sword wounds and the clergy as visitations of God and not to be questioned.

Salvation is individual, not social, but if salvation mean a more complete understanding—and I can conceive of no other meaning for the term—then there are, it seems to me, more people nearer salvation today than ever before.

It is easy to be pessimistic in the bitterness with which the pains of growing have savored our daily life. The younger generation of today has lost something of its youth in the failures of the war.

It is easy to paint the picture somberly in black. It was born, this generation, into an age of machinery, of factories and the monotony of mechanical tasks—into an age of great contrasts in wealth, unsolved labor problems, unsolved social problems. It came into an age of cities, and into a social system but imperfectly fitted to meet the problems which city congestion presented. Business had overtaken the world and even the primary necessities of mating and carrying on the race had been pushed into the background, so that the young people found no adequate normal provision for meeting and intercourse—and too many obstacles in the way of supporting a family. Improvements in transportation had introduced the racial problem in a sense that it had not existed before.

And then, to make the world unbearable, came the war. The tragedy lay not in the terrible fact of world upheaval—nor even, I think, in the failure of the outcome to end the selfish domination of the national system—we must learn to think in terms of geologic time and be satisfied if the laboring of mountains bring forth even a mouse (possibly the labor is not yet over)—the tragedy lay, I think, in the fact

that we did expect so much more. The young, particularly, let themselves hope for something out of it all—a visible demonstration of the fundamental soundness of humanity, of its ability to learn in the face of calamity. A very skeptical generation found itself acknowledging openly an ideal, even paying death with it. And in its impatience now, it mingles the acute shame of having made a fool of itself with the despair of any principle of growth in humanity itself.

These things account, I feel, for much of the cynicism and some of the recklessness of the moment. Which symptoms, although very conspicuous, are not, I think, very serious. They are growing pains, bubbles, as it were, from the workings of the yeast. Dress and petting parties and pocket flasks offer no very deep or permanent problems. Every age has its fashions of rebellion and outrage. They are the immediate concern of today and tomorrow—but not of the day after.

Van Loan, in his highly entertaining and instructive "History of Mankind," has set himself the standard of selecting only those events and those social developments which have affected the course of the world's history. Just as in evolution we have the spectacle of a thousand ramifications of the reptile family, but only a few which were destined to be anything more than passing fashions in life, as it were, and only one to carry on the stream of progress by advancing to the stage of mammals, so in history we have a thousand aspects and results for every age—most of them of no more importance than the development of bony plates and three horns in the Triceratops of the Jurassic period. The present flare of modern youth, while presenting a very acute problem of the moment and one which deserves the concern of parents and of educational systems (particularly of parents) would not, I think, be recorded in Van Loan's history.

More pertinent, it seems to me, because more allied with the moving forces of the age, is the charge made against the present generation that it is irreverent, that it holds to few of the

ancient faiths of its ancestors, that it is irreligious. It is a generation of young people grown up in an atmosphere of tolerance—and to large measure it has grown up, not to tolerance, but to its stepchild, indifference. Insofar as this is due to the grave dangers of overmuch material comfort, I would class it as among the most insidious of the menaces besetting the path of youth.

Keep us, O Lord, from our content,
And save us to Infinity!

But insofar as the godlessness of the younger generation—and I use the term in its literal rather than its picturesque meaning—it is a symptom of the questioning spirit of the age, its rather appalling knowledge of the world, its matter-of-fact acceptance of science, I regard as worthy of respect. The easy young scorn of dim lights and faint music as "hokum", the distrust of sentimentality, the willingness to stand alone without the comforts of religion because the religion offered didn't seem to jibe with the facts of life—have in them, it seems to me, something which is fundamentally sound and which religion, if it is to mean anything at all to the younger generation, must cope with.

I believe in the uncompromising questioner—the youth who stands with feet apart to say:

God, I am free! Here dare stand I
With feet firm planted, head held high
To face you steadfastly.

If you, all powerful, have made
And can the laws defy,
At will rewarding where unpaid,
Then make my truth a lie,

Or stop this ripple that I started—I!
God of Death and Mystery,
Throned grim on high,
With your storm wrath they threaten me—
Well then, I die—

But dying, judge you—Am I free?

How should we discourage a quest for truth, whatever fall by the way-side? Better, I believe, to have a disbeliever with yet a hot young intolerance of poverty and war than a well-comforted Christian who considers it wrong to question the will of God.

I believe in heretics—in the irreconcilable heretic who finds no stopping place, no blank wall where he is willing to say, Here will I rest, here will I think no further.

I think that if religion, if the church, is to mean anything to this primarily scientific age, it must deal honestly with honest minds. It must offer a religion which avoids none of the discoveries of science, now or yet to be made, nor the sordid array of newspaper headlines; it must offer not a refuge from thought, but an answer to it—not an escape from life, but the reason for it.

I think that the reason that religion—church religion—has somewhat slipped out of the position of leadership with the younger generation, is because it has kept to this role of providing a refuge. Religion in this sense is art—a pleasurable awe of the unknown and the unknowable—to be experienced and enjoyed much as music (and there are varieties of taste in this, just as one individual is moved to tears by any song which mentions the national banner or two sustained notes, while another is uplifted by the mighty strains of Bach). Undoubtedly there is a great need for the solace and the inspiration of art in every life—but there remains the fact of daily living and the need for justifying it.

Youth asks no monastery in which to be safe—it asks a religion which will urge it to confront life itself—which will offer a justification of right doing, which will give a reasonable hope for the future, a forgiveness of the present—which will justify all its eager curiosities about the world and which approves it most when it knows itself to be at its best, most understanding.

The young people of this generation have been brought up believing in science—not necessarily in any one conclusion of science, but in the whole attempt to get at the cause and effect sequence of phenomena. They live in a universe which includes alike the infinities of the atom and the ion—their earth and its inhabitants have developed through the evolution whose record is written on the geologic tablets of the rocks,—they analyze human actions and link them in the same chain of cause and effect which binds the inanimate world. Religion, if it is to seem true to these products of our public schools in the same sense that science

appears true—and how shall religion be a comfort if it do not—must acknowledge the validity of all this.

The first effect of thought about science is undoubtedly to subtract from life religion in the sense of the worship of God in the beautiful relationship of Father and child. To the young explorer, if he maintains a hold on religion at all, God becomes a vague principle of progress—the human mind merely the latest development of the principle which started in the nerve center at one end of the worm.

Some of us stop at that point—perhaps as a generation we have not won much further. But it is not a stopping place. Followed far enough, there is no path which does not lead to God. No one can consider science for long without realizing that it rests on certain primary assumptions of logic, without which it is a chaos of unrelated statements. This once realized, the most important thing in life for the moment becomes the necessity of proving some inevitability to the laws which govern thought.

It is borne in upon one that if the criterion by which we establish truth from illusion and distinguish right from mistakes is nothing more than a phenomenon to be proved or disproved by later observations, the world is indeed afloat. Honestly to face this dilemma of science is to reinstate the spiritual as the fundamental truth of life, to reinstate God as the understanding Mind of the universe, man as his sharer in Creation and Jesus as a leader who understood many things we gropingly win back to—it is to re-establish the belief in immortality and the confidence in the understanding love of our Creator.

I think we have a great need for religion, who must look upon the tangle of Europe, who must face the doubts of humanity into which every election throws us, the sense of shame called up by a visit to any prison, the feeling of discouragement which comes with much listening to the careless poisonings of human tongues. It seems to me that we have a right to ask that the church help us to win through to a belief in the

youth of the world and its power of growth.

We must see this growing thing as it has struggled up through faint glimmerings of sensation in the trillobite, through fish and reptile and beast and man, always to larger and larger understanding. From the Nederlander man whom Mr. Wells has pictured, or his brother, and since through experiments in moralities and religions and social orders, we have learned through stumblings and experiments. The justice which brings the punishment for every mistake has eventually taught man some rudiments of adjustment to his surroundings. We have some glimmering of understanding.

Every age has added to the catalog of paths discovered, explored and labelled. We never quite retrace our steps. When the morasses become too deep and the underbrush too thick, we use the vantage point we have gained to break a new path, still experimental, it is true, and not wholly promising—but from a higher level.

The world is young, and like the young, it is strong and turbulent and full of inconsistencies. It is ignorant and because it is ignorant, it is often cruel, and sometimes rather ugly. There are moments and there are aspects of it which are beyond anything beautiful. It is at once full of hope and inspiration and song—and dingy and discouraging and discouraged.

We, the young and the younger generation, find yet a great zest for life. We have tasted of its rich savor, blended of bitterness and of spice—and we have found a relish in the healthy appetite of youth. We do not expect accomplishment, but we are not afraid to begin a task we know we shall not finish. We are not afraid of the disorder and disorganization which might well daunt an older and wiser generation. We will seize upon the task nearest at hand and start to clear a little way—partly with the courage of our ignorance and our youth and partly because we begin to see some pattern to the picture, even through the chaos.

Our prayer—and we must have a prayer who face alike the insidious com-

forts of modern living and the stabbing discouragement of its failures—can go little beyond the plea of Matthew Arnold for sweetness and light—for understanding and for beauty, that we may have a seeking mind, and that we may find a relish in man and in the hills. We do not ask that we shall not make mistakes—although heaven grant that they be as few as may be—but we ask that we may learn from them—we do not ask for success, but we ask for freedom from bitterness because we know that failure is not an end and that even insignificance is not futile.

I could not bear to die
Had I not known spring days
And smells of growing things
And winds and mountain tops and nights beneath the sky.

But I have caught the wildling charm
Of currant on a hill-born breeze
And smelled the cleanness of the sea
The dry sweet pungency of desert weeds.
At night, in all the silence of great spaces,
I have watched the mountain stars
Until it seemed by central mind
Here clinging to a shrunken earth,
Could hold the Universe.

And when the world was sun
I have placed my hand upon the earth
And somehow, with the touch of sod,
Have felt a kinship with the grass
And all the little growing things that fear and love

And suck their life from this warm breast.
Once, standing tiptoe in the moonlight,
Clean as nature made me,
I have felt the perfect glow of healthy life,
The uttermost delight of motion poised—
Then plunged into the lake
And splattered silver drops and swam
With all my strength into the path of moon.
I have laughed in comradeship with friends,
All openly and with no least reserve
And I have caught the spark and kindled to a fire

Blazing with a kindred mind in some swift
flame of inspiration.
I have loved crowds and common things
And known the strong sweet bond of family love,

As unassuming as the daily sun.
And I remember when, my childhood past,
I felt the first full hurt of man's mistakes
And found my mother's arms about me, comforting.

I have touched understanding.
And once or twice have filled complete
The little bowl a child held up for happiness.
Ah, who had found life bitter
Might indeed dread all beyond the night
But wayside things are pleasant
And I love the journeying.

What matter if the road from here dip over the horizon?

The Oakland Mission

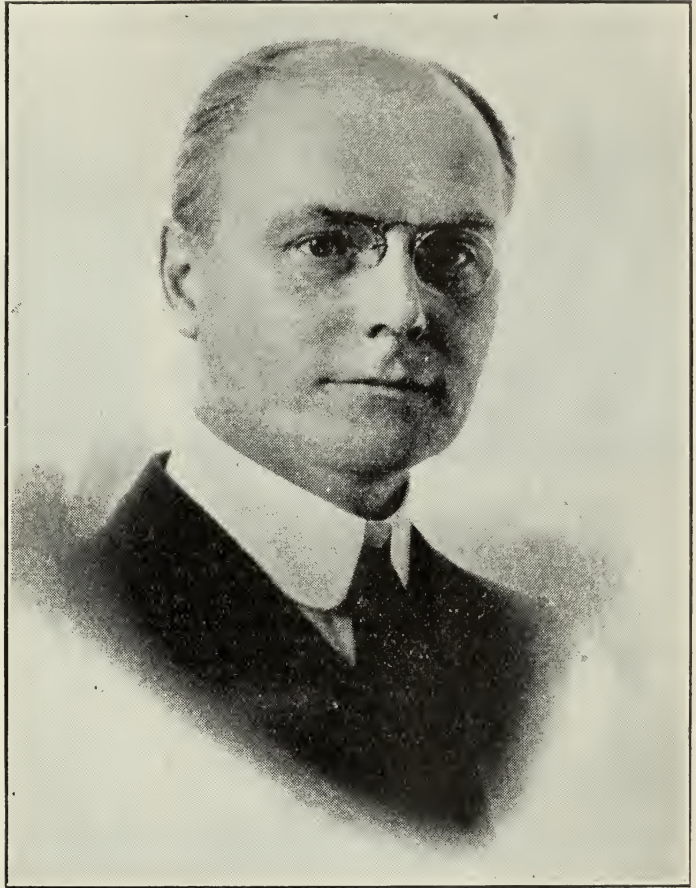
Evenings — March 18 to April 1, 1923

Supported by the Unitarian Laymen's League and with the active co-operation of local chapters of the League and other denominational agencies of as many California Unitarian churches as can be reached in the six weeks scheduled, the Rev. Dr. William Laurance Sullivan of New York City began a period of mission preaching in Los Angeles on February 18. He was ably assisted by the Rev. Dr. Horace Westwood, minister of the First Unitarian Church, Toledo, Ohio. These services were continued until March 4th. They were greatly enjoyed but by reason of a severe sore throat Dr. Sullivan spent several days in bed and the attendance and enthusiasm naturally suffered abatement. Dr. Westwood was also assisted by Kenneth McDougall, Secretary of the mission staff.

At the conclusion of the meetings Dr. Sullivan spent a few days at Palo Alto and Stanford University.

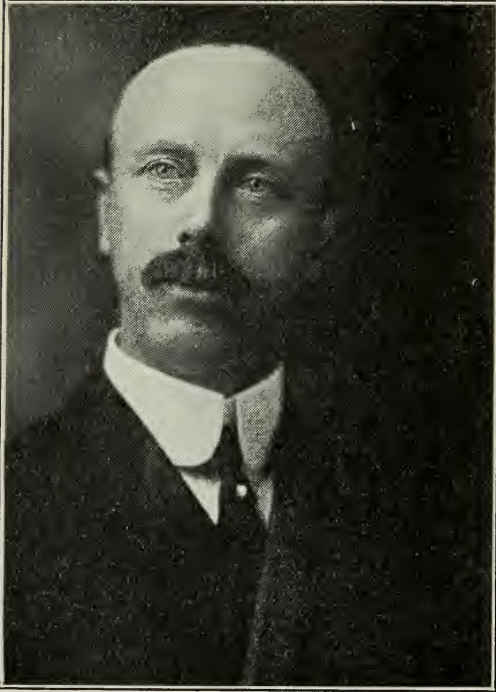
The mission at Oakland in which all the Bay Cities will co-operate, will be held at the church at Fourteenth and Castro streets from March 18th to April 1st. Dr. Sullivan will be assisted by Rev. Augustus P. Record, D. D., of Detroit, Michigan, one of our ablest and most distinguished ministers. A special feature is made of congregational singing, and Mr. Wellington Smith, a noted baritone and spirited leader has charge of the music. From the two main centers, selected from the forty-five which applied to

the Laymen's League for this service, Dr. Sullivan and his colleagues will go to adjacent Unitarian churches for preaching services.



William Laurance Sullivan, D. D.

Dr. Sullivan has been famous as a mission preacher for years, both before he entered the Unitarian fellowship and subsequently. A year ago, under the auspices of the Laymen's League, he conducted a two-weeks' series of protracted meetings in St. Louis with such success that the League invited him to become its first missionary to the Unitarian churches of the United States and Canada. After giving the invitation careful consideration Dr. Sullivan resigned his ministry.

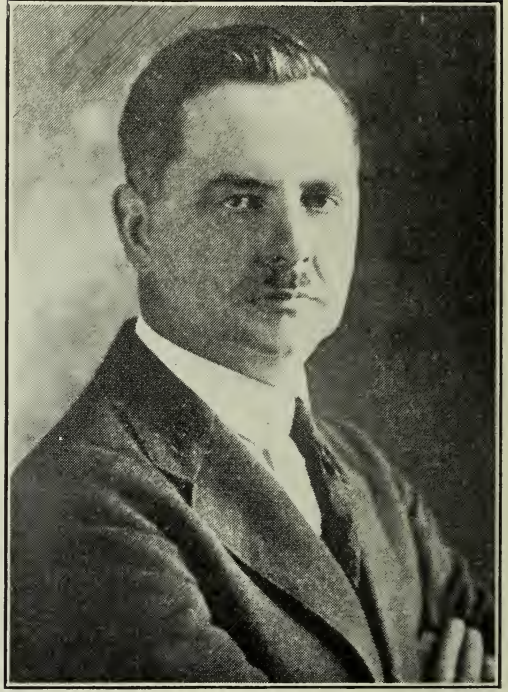


Augustus P. Reccord D. D.

The Rev. Augustus P. Reccord, D. D., has been minister of the First Unitarian Church in Detroit, Michigan, fourth city of the United States, since 1919. His honorary degree was conferred last June by his alma mater, Brown University, in recognition of the conspicuous results of his ministry.

Following his graduation at Brown Dr. Reccord entered Harvard Divinity School. Subsequently he held pastorates in Chelsea, Cambridge and Springfield, Mass., and in Newport, R. I. Before going to Detroit he was minister of the City of the Unity, Springfield, for fourteen years. In this city he became a member of the Chamber of Commerce, the Associated Charities and the Rotary Club. He was chairman of the housing committee, a member of the commission which drafted the present Springfield building code, and a member of two successive charter revision committees.

In addition to serving churches and communities Dr. Reccord has been active in the councils of the Unitarian fellowship at large, and as a director of the American Unitarian Association.



Wellington Smith

Wellington Smith was born in Marlborough, Massachusetts, and received his musical education under the best private teachers in Boston and New York, such as Gwilym Miles, Emil Mollenhauer and others.

During the World War Mr. Smith was attached to the staff of Rear Admiral Spencer S. Wood, commandant of the First Naval District, as a civilian aide in charge of all musical entertainments in the district comprising Massachusetts, New Hampshire and Maine. As a song leader and director of other such leaders, Mr. Smith achieved distinct success by reason of his natural musical abilities, his inherent "singing instinct," and his persuasive personality.

Mr. Smith is now permanently engaged as the precentor, or song leader, of the preaching missions being conducted, the country over, by Dr. William L. Sullivan and his colleague, under the auspices of the Unitarian Laymen's League and with the co-operation of various Unitarian churches. The singing at the mission meetings is a feature of especial interest.

Oakland Dates and Topics

Sunday, March 18—"Three Great Principles of Faith—Catholic, Protestant, and Liberal," Dr. Sullivan.

Monday, March 19—"The Bible and Its Critics," Dr. Reccord.

Tuesday, March 20—"Can We Know and Commune With God?" Dr. Sullivan.

Wednesday, March 21—"What Unitarians Think of Jesus," Dr. Reccord.

Thursday, March 22—"The Great Question of Our Time: Religion or Irreligion?" Dr. Sullivan.

Friday, March 23—"Salvation: From What, to What?" Dr. Reccord.

Sunday, March 25—"The Church of Christ and Its Conditions of Membership," Dr. Sullivan.

Monday, March 28—"The Tragedy of the Twice-born," Dr. Reccord.

Tuesday, March 27—"Is Death the End?" Dr. Sullivan.

Wednesday, March 28—"The Next Step in the Struggle for Freedom," Dr. Reccord.

Thursday, March 29—"The Home, the Heart of the Nation," Dr. Sullivan.

Friday, March 30—"The Discipline of Disappointment," Dr. Reccord.

Sunday, April 1—"The Spiritual Principles of Liberal Christianity," Dr. Sullivan.

These meetings begin at 7:45 P. M.

SUNDAY MORNING APPOINTMENTS

Sunday appointments: Dr. Sullivan, Oakland, March 18th to April 1st. San Francisco, March 25th. Dr. Reccord, Berkeley, March 18th. Oakland, March 25th, Alameda April 1st.

Doubt that Thy power can fill the heart that
Thy power expands?

There shall never be one lost good; what was
shall live as before;

The evil is null, is naught, is silence implying
sound;

What was good shall be good, with for evil
so much good more;

On the earth the broken ares; in the heaven
a perfect round.

—Robert Browning.

Events

The Los Angeles Mission

A Sunday morning congregation twice as large as the average for the last three months, and the second largest opening audience of the two-weeks' preaching missions of the Unitarian Laymen's League, marked the beginning of the Los Angeles mission on February 18th. Dr. Sullivan preached at both services. His colleague, Horace Westwood, D. D., of the First Unitarian Church, Toledo, preached in the morning in the Hollywood Unitarian Church.

The usual second night slump in attendance was checked to a great extent. A large audience greeted Dr. Westwood, who conducted the entire meeting as Dr. Sullivan, scheduled for the questions and answers period, was confined to his hotel with a severe cold. Dr. Westwood's subject was "What Shall We Think About Jesus?" On Tuesday Dr. Westwood spoke again, his subject being "The Bible and its Relation to Reason and to Faith." On Washington's Birthday, Dr. Sullivan delivered a stirring patriotic address, "The Father of His Country, and His Country Today."

On Sunday, Feb. 25th, Dr. Sullivan preached at Pasadena, Dr. Westwood at Los Angeles; on Mar. 3rd, Dr. Sullivan preached at Los Angeles, Dr. Westwood at Long Beach.

Tuesday, Feb. 27th was Young People's Night when nearly one hundred young people from Southern California churches had supper together and then adjourned to hear Dr. Sullivan speak on "The Great Question of Our Time—Religion or Irreligion?" On the 28th the Los Angeles Chapter entertained at supper and afterwards adjourned to hear Dr. Westwood speak on "Evil and Sufferings, Problem or Challenge?" "Hollywood Night" was observed March 1st.

Both Dr. Sullivan and Dr. Westwood have met several outside speaking appointments.

Mr. McDougall arrived on the Pacific Coast a week in advance. He spoke briefly at the morning service Sunday, February 11th, and on Friday, February

18th, he met the members of the mission committees at supper in the church.

Prior to the arrival of Mr. McDougall, the preliminary preparations were directed by Carl B. Wetherell, Pacific Coast secretary of the Unitarian Laymen's League, and the Rev. E. Burdette Backus, minister of the First Unitarian Church, Los Angeles. Soon after the opening of the mission Mr. Wetherell returned to his headquarters in San Francisco, and later will do the early preliminary work for the Oakland mission, which begins on March 18th, with Augustus P. Record, D. D., of Detroit following Dr. Westwood as colleague of Dr. Sullivan.

Pacific Coast Unitarians have risen enthusiastically to the opportunity provided by the assignment of Dr. Sullivan and his colleagues to six weeks of missionary preaching in California. In addition to the two churches in which regular mission meetings are scheduled, six or eight other California Unitarian churches will come into direct contact with the mission program of the Unitarian Laymen's League.

Mission Notes

The question box used at the mission meetings has proved both valuable and interesting. Some very timely and vital questions were deposited therein and were answered frankly, fearlessly and clearly by Drs. Sullivan and Westwood. Anyone who can understand the English language could not fail to receive a definite answer on the perplexing problems set forth in the questions. "Was Jesus a Socialist?" "How do Unitarians Regard Immortality?" Questions pertaining to Emile Coue, Dr. Grant, and the other "heretics." One especially popular one was on the second coming, another on the Literal interpretation of the Bible.

Anyone who might have come to scoff, remained to ask questions or to confer with the preachers.

In all the services Mr. Backus read the evening scripture, offered brief prayer, and gave the announcements. The singing under Mr. Smith's direction improved with each succeeding meeting. There is no doubt but that these meetings made a real impression on Los Angeles. Now for Oakland.

On Sunday, March 4, Dr. Sullivan broadcasted a sermon through the "Los Angeles Times" station.

During the Los Angeles mission there were good sized delegations from all our churches in Southern California. Rev. and Mrs. Carson brought a party from Santa Barbara and Rev. and Mrs. Brennan from Redlands. Rev. and Mrs. Bard were in attendance for some of the meetings, coming up from San Diego. All the other churches were generously represented.

Tuesday, Feb. 27th, was Young People's night. The Los Angeles fellowship entertained at a supper attended by seventy young people. The field secretary made a brief address after which a committee of seven was appointed from the Southern California federation to investigate the possibility of establishing a "Pacific Coast Star Island."

On Sunday, Feb. 25th, Dr. Sullivan preached in the Neighborhood Church, Pasadena, to a congregation numbering about 525. The Trustees of Neighborhood Church (Inter-denominational) very courteously voted unanimously to extend the use of their attractive building together with the services of their organist and choir to our Pasadena Society. Such a kindly act is keenly appreciated and is indicative of the good fellowship felt toward our new Society, which waxes stronger and stronger.

Wednesday, Feb. 28th, was "Laymen's League Night." Preceding the Mission meeting, eighty-eight men attended a supper at which Drs. Sullivan and Westwood spoke briefly, being introduced by the Chairman of the Evening, Mr. A. V. Andrews.

Sunset Hall

A Home for the Aged

The Pacific Coast can well boast of the many fine institutions helping humanity. In spite of a great number of organizations working generously and hard to alleviate suffering, distress and loneliness, there is still a call for more.

In loving response the Unitarians have launched a movement looking to the establishment of a "Home for the

Aged." The first action was taken by the Woman's Alliance of the First Unitarian Church of Los Angeles, California in Feb., 1922. A committee of two was appointed to give publicity to the enterprise.

In June, at an enthusiastic meeting \$700 was paid and pledged and it was resolved, that when \$1000 had been paid in, to make application for incorporation under the name of "Sunset Hall—A Home for the Aged," and to appeal to the Associate Alliances for publicity and financial help.

But it is plain that this philanthropy is wider than the alliances for it automatically involves and places a moral obligation on every individual and body of Unitarians in California to promote it. At this date \$1,460 has been paid, \$800 pledged.

The original committee has grown to be a board of directors of seven members from which a corps of officers has been elected.

Articles of incorporation have been approved and terms of membership defined as follows: \$10 obtains annual membership, \$100 obtains life membership, \$500 obtains honorary life membership, \$5,000 obtains memorial membership.

Every person reading this article will please consider himself as having been interviewed and asked to contribute towards providing this home.

Make checks in favor of Sunset Hall, per Frances Grimes, treasurer and send to her address, 4430 Victoria Park, Los Angeles, California: For information address Mrs. Zenana H. Curtis, corresponding secretary, 1957 Victoria Ave., Los Angeles, California.

In the true spirit of brotherhood of mankind this home will be non-sectarian in application and Unitarian in administration.

Reorganization Headquarters

In order that headquarters might be more truly representative of the entire Coast and in order that there might be more concentration and co-operation between headquarters and the Pacific Coast Conference, representatives of both bodies have for some time been working on a reorganization plan.

Mainly by the very generous and voluntary services of Mr. William H. Bryan, a lawyer and a member of the San Francisco church, this reorganization has been effected. Articles of incorporation have been filed with the Secretary of State.

The corporate body consists of the Board of Directors of the Conference, together with representative members, one from every church belonging to the conference. By the articles of incorporation agreed on by both the former headquarters committee and the conference directors, representative members were elected. The Board of Directors elected Feb. 23 is as follows:

Mr. W. H. Bryan, of San Francisco; Prof. W. H. Carruth, of Palo Alto; Mr. V. H. Chantler, of Oakland; Mr. E. P. McRitchie, of Alameda, Mrs. L. D. Lawhead, of Woodland. A set of by-laws was then adopted, which provide that members of the corporation and of the Board of Directors be elected at the triennial conference held in San Francisco. The present corporation and board will serve until April, 1924, the time when the next triennial conference meets. The headquarters Board of Directors will meet the first Monday of May, October and February. Other formal matters are adequately provided by these by-laws. Officers of the corporation were then chosen as follows, also to serve until April, 1924: President, Prof. Carruth; Vice-Presidents, Mr. Samuel Collyer, of Seattle; Mrs. C. V. Mersereau of San Diego; Secretary, Mr. Carl B. Wetherell, San Francisco; Treasurer, Mr. Sumner Clement of Berkeley.

The necessary legal procedures have all been carefully attended to, including the important resolution that all property of the old corporation is rightfully transferred to the new legal holding corporation.

There are no ex-officio members of any board or committee, nor are there any committees composed of people who become members automatically because they hold office in some other connection. On the other hand there is a close bond between headquarters and the conference, a step in the right direction of concentration of effort and responsibility.

Institutes for Religious Events

The programmes arranged for all three Institutes are most attractive and promise rich results. At Los Angeles, April 19th to 25th, inclusive, First Unitarian Church, 925 South Flower street, Miss Harriet G. Spaulding, secretary, we find scheduled Professor Hugh Hartshorne, Ph.D., head of the Religious Education Department of the University of Southern California. Dr. Hartshorne will give six lectures as a course, entitled "On Learning Religion." His long experience as director of a model school of religion in connection with the Union Theological Seminary, New York, especially fits him to instruct teachers in church schools. His books, "Manual for Training in Worship," "Story Worship Programs and How to Follow Them Up," and "Childhood and Character" are invaluable for superintendents and teachers.

A second course of six lectures will be given by Rev. G. Bromley Oxnam, minister of the Church of All Nations in Los Angeles and lecturer in the University of Southern California. He will present some important applications of religion to our modern conditions, especially setting forth certain social principles of Jesus. Mr. Oxnam is an effective and vigorous speaker—a most happy appointment for this Institute.

The third course will be given by Dr. Florence Buck of the Department of Religious Education in Boston. She will give six lectures on Bible Drama and Church Pageantry. The methods and materials suggested are so simple that the smallest schools and churches may use them. Dr. Buck is author of the Teachers' Manual and Pupils' Notebook in the Beacon course on "The Story of Jesus."

The other Institutes will be held at Berkeley, April 26th to May 2, inclusive, and at Seattle, May 6th to 12th, inclusive. Fuller details of all three Institutes will appear in the April number of the PACIFIC UNITARIAN. In the meantime the preliminary announcement giving details of membership, expenses, etc., will be mailed to all churches, or can be secured on application to the Field Secretary.

Field Secretary's Department

Edited by Carl B. Wetherell

The Field Secretary has met the following appointments during February: Two meetings, Board of Directors, Pacific Conference; brief address Oakland Church, Sunday, Feb. 4th, regarding forthcoming mission; annual meeting, San Francisco Church; Berkeley Church

School Institute Committee meeting; meeting with Bay ministers to devise ways and means to co-operate during mission at Oakland; annual meeting at Fresno; Long Beach, meeting of Southern California Federation, Y. P. R. U. to discuss special Young People's Night at Los Angeles Mission; from Feb. 10-18, assisted Mission Secretary McDougall in final preparations for Los Angeles Mission; attended Hollywood Chapter meeting and Los Angeles Alliance meetings, also spoke at supper meeting of members of all Mission committees, Los Angeles; attended church service, as observer, at Pasadena; addressed Long Beach Alliance; attended Mission meetings Feb. 18, 19, 20; Starr King Society; spoke at San Francisco Alliance; returned that evening to Los Angeles to address Young People's So. Calif. Federation meeting on the 27th—subject "A Summer Camp for So. Calif. Y. P. R. U."—attended special "Laymen's Night" supper at Mission meeting on the 28th.

An intensive Unitarian campaign is under way at San Diego. During the period between Feb. 18th and April 1st, (Easter Sunday) all efforts will be turned to doubling the membership of the church as well as the confirming the present members in their allegiance to the church. From what we know of the San Diego Society there can be no doubt but that the end it seek will be overwhelmingly attained.

Why cannot every church do this once every year—this and an every member canvass? We all need self-catechising and checking up, especially in these busy and difficult times.

Through the cordial response from some eighty Laymen and a few ministers the field secretary has been enabled to make up a most valuable list of men

properly qualified to speak before chapters on economic, and political subjects. When this list is once organized we should have an excellent "Speakers' Bureau" to offer our chapters.

On Friday, February 2nd, the Berkeley Alliance gave a reception to the Faculty and students of the School for the Ministry. Each student bravely gave an account of himself—why he came to the school, and what he hopes to do. A most enlightening occasion for all concerned, to say nothing of it being a most delightful thing to do. Let future clergy know the present laity, and perhaps each can do something more to help the other now and in time to come.

An ideal European tour is highly commended to our readers. The prospective itinerary includes all the principal places in the British Isles, France, Belgium, Italy, Switzerland, Australia, and Germany. The accommodations are the finest, the rates the fairest, the guides tried and true Unitarians. Address Mr. and Mrs. James K. Lambert, 746 Junipero Ave., Long Beach, Calif. Mrs. Lambert was formerly minister at Humbolt, Ia., and Hinsdale, Ill.

At the fall meeting of the Metropolitan District Conference held in Brooklyn, N. Y., resolutions of good wishes were unanimously voted to the Pacific Coast churches. "Let your light so shine before men that they may see your good works." Here's hoping the good work of our Coast churches may be known and appreciated more and more.

The directory of the Pacific Coast churches has been most cordially received and we hope widely distributed. Additional copies may be had upon application to the field secretary.

The nominating committee of the Laymen's League has filed with the secretary the following nomination: for three years, Sumner Clement, Berkeley, Calif.; A. M. Holcombe, Washington, D. C.; Harold S. Sloan, Montclair, N. J.; Charles H. Strong, New York City; William H. Taft, Washington, D. C.; Murray E. Williams, Montreal, Can.; Robert Winsor, Weston Mass. For one year: Alexander L. Smith, Toledo, Ohio.

The Young People's Campaign

It is with regret and astonishment we have to report that there has been so little response to this campaign by and with young people on the part of our Coast ministers and churches.

There can be no doubt but that it is by all odds the most important phase of the Unitarian campaign. We need money, we want members, we must have young people if our churches are to survive. We cannot take them for granted, we cannot get them by waiting for them to come to us. We must seek them out if haply we might find them.

The first objective of this campaign—I know how weary many of us are of that word "Campaign" but we have it with us and we should once more gird up our loins and "play the game"—I say the first objective is a Young People's Society in every church. Now as field secretary, I appreciate that the fulfillment of this objective is difficult in some of our churches at present; on the other hand it is much nearer possible in a great many more than we now think.

Therefore let me urge ministers and churches to concentrate on this point between now and Easter and see if we cannot increase the number of Young Peoples' Societies.

Through campaign headquarters, 16 Beacon street, Boston, or through Pacific Coast Headquarters you can obtain full information as to how to proceed and what to do after organizing.

Redlands is the youngest Y. P. Society and we welcome them. We have organized groups at San Diego, Long Beach, Hollywood, Los Angeles, San Francisco, Berkeley, Palo Alto, Sacramento, Salem, Portland and Seattle (First church). Now let us see what other places on the Coast will report newly organized Young People's Societies by the time the next issue of "THE PACIFIC UNITARIAN" goes to press.

At Portland, the Young People's Fraternity is studying the book "Civilization in the United States." Its meetings are held every Sunday evening when one chapter of the book is discussed, members of the fraternity being the leaders. Occasionally speakers from the outside address the group. At

Christmas the members decorated the church and helped with the church school party, as well as giving carols at several of the hospitals and homes. for the fourth consecutive year the fraternity had full charge on Young People's Sunday. During March, Mr. Eliot is giving his usual pre-Easter talks to the young people.

At San Francisco, the Starr King Society meets every Sunday evening for supper. A business meeting followed by an address by an outside speaker usually on some subject of a community interest. Social occasions are held regularly, there being parties, dances and plays. The spirit is genuine, there is a keen loyalty to the church and its work. Every Sunday morning a goodly number of the Society is found in the choir.

At Berkeley (Channing Club) Mr. Leavens has been giving a series of "Inspirational readings." Occasionally members of the club lead discussion. Recently Miss Kathryn Shephardson spoke on "Action—the object of life." The regular Wednesday luncheons are proving a real magnet, there being an average attendance of thirty members and their guests. A tennis tournament and an evening of plays are being planned.

At the annual communication of the Grand Lodge of the Free and Accepted Masons of California, in the year 1863, Thomas Starr King, who had been elected its Grand Orator, gave an address from which we cull a passage which is not without interest in our own day. Taking for his theme the Masonic principles of organization, order, and charity, he said: "Everywhere order is the great interest. What humanity needs is the fulfillment of these indications of nature; freedom with order; a proper consciousness of worth in every breast; a recognition by each man of the worth and claims of every other, and an acknowledgment by all of a common and controlling law. We need more respect for authority; less self-will; a deep sense of the sacredness of law, and education in the habits, manners and feelings of deference and loyalty."

Selected

Louis Pasteur

The speech of Pasteur on taking his place in the French Academy created a sensation in Europe. He was more than any man of the age, except Darwin, the champion of scientific methods and the representative of scientific thought; and it was thought that he would mark the great occasion of his reception to the chair that Littre had occupied by the usual protest of the scientist against supernaturalism. But he seized the opportunity to give expressive utterance to his own sense of the incompleteness of human knowledge. In speaking of the infinite he said: "What is there beyond this starry vault? More starry skies. Well, and beyond that? The human mind, driven by invincible force, will never cease asking. What is there beyond? * * * It is useless to answer. Beyond are unlimited spaces, times and magnitudes. Nobody understands these words. He who proclaims the existence of an infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the infinite has the two-fold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. The idea of God is a form of the idea of the infinite. As long as the mystery of the infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, Jehovah or Jesus."

A religion wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, co-ordinate with science; a religion in which the present predominates over the past, and the future over the present; in which judgment tops authority, and vision outruns tradition,—this is the instant demand of a liberal faith."
—*Dr. F. H. Hedge.*

God In and Over All

O my brothers, God exists. There is a soul at the center of Nature and over the will of every man, so that none of us can wrong the universe.

Let man then learn the revelation of all nature and all thought to his heart; this, namely, that the highest dwells with him, that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must "Go unto his closet and shut the door," as Jesus said. Of that ineffable essence which we call Spirit, he that thinks most will say least. . . . When we try to define and describe God both language and thought desert us, and we are as helpless as fools and savages.

—*Ralph Waldo Emerson.*

Respect for the Law

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in courts of justice, and, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar.

—*Abraham Lincoln.*

Ours is the Religion of the Two Commandments. We build on the Fatherhood and the Brotherhood, because these two truths belong together and complete each other. To reverence the Supreme Perfection, to aspire and grow toward it in the spirit of trusting and obedient sonship,—this is our worship. To apply truth to life, to put power to good uses, to honor the divine humanity in ourselves and our fellow-beings,—this is our ethics. To unite such worship and such ethics, so as to convert faith into faithfulness,—this is our religion. This union of trust in the unseen with self-respect and equal respect to our brethren we believe to be the method of Jesus.—*C. G. Ames.*

Modernists

"The time has come when the most important line of cleavage among Christians is not vertical between sects, but horizontal, with those Christians on one side sectarian in spirit, and those on the other, who are, for lack of a better name, called modernists,"

"Pius X's encyclical 'Pascendi' removed from the priesthood or silenced every modernist in the Roman hierarchy. The modernist within the Roman church can properly apply, therefore, only to a comparatively small number of laymen. The most important organized activity among modernists is found in the modern churchmen's union within the Anglican church. In other churches the movement is for the most part unorganized.

"Modernists differ in some details of doctrine, but they agree that a belief in the principle of historical, institutional, ethical and spiritual or mystical continuity is not inconsistent with individual intellectual freedom and the acceptance of modern methods and results in scientific and scholarly research.

"Many of them believe that creeds as tests of Christian fellowship have become hindrances to Christian unity rather than helps, that they prevent rather than further Christian fellowship, that they discourage rather than encourage many who would otherwise enter into church membership."

—*Wm. G. Eliot, Jr.*

It is only secondary truths that admit of what is called proof; the premises of which are given in a little group of primary, which we have to take on trust and believe on the blended witness of our thinking and our affectionate nature. If the Scientific Intellect, reasoning on the data of sense, cannot follow man further than the grave, Love and Conscience cannot bury him and have done with him there, but will follow him into the Invisible which completes the justification of his whole nature. Faith is thus presupposed in proof, and also supplements and transcends it. And so the whole process taken together is the function of Reason."—*Martineau.*

A Navy Chaplain

Chaplain M. M. Witherspoon lately addressed the young men at the United States Naval Training School, speaking on "If I Were a Young Man and Knew What I Do Today," and telling what he would do. He said in part:

"I would look into the eyes of life undaunted by any fate that might threaten me.

"I would give to the world what the world most wanted—manhood that knows it can do and be; courage that dares and faith that can see clearly into the depths of the human soul and find God there as the ultimate goal. I would do good deeds, and forget them straightway, and life should serve me, and time and I would sail out and out and find treasures that lie in the deep mind sea.

"I would dream and think and act; I would work and love and pray, till each dream and vision grew into fact. I would guard my passions as a king guards his treasures, and keep them high and clean.

"I would think of each woman as some one's mother: I would think of each man as my own brother, and speed him along his way, and the glory of life in this wonderful hour should fill me and thrill me with conscious power."

Church Union

The hindrance to church union is not any particular creed, but all creeds. Theology is not religion, nor can religion be expressed in any formula that will be acceptable to everybody. Theology may be expressed in creed, but not religion.

So long as we have churches that insist upon theological unity, or what is the same thing, creed tests, there will be economic reasons why unity is impossible. All creeded organizations are supported by those who depend upon such organizations for their daily bread. Church union means the discontinuance of economic support to a countless number of dependents who now "live by the temple."

There are no economies in religion, which is purely spiritual kingdom. Its

only basis is "unity of the spirit, the bonds of peace, and righteousness of life." The true basis of religion may be found in the "Sermon on the Mount," and we may add, in the righteousness so distinctly avowed and preached by the old prophets. The creeds are not based upon these, but upon the apocalyptic, speculative, superstitious passages in the Bible which yield to many interpretations, and stimulate the imaginations of those who regard religion, and the churches, as somehow connected with the supernatural, and not the easily understood teaching that Jesus and the old prophets represented.

So long as churches are based upon any economic principle, so long will we have controversy and consequent discord. It looks as if this newer conception of religion was as yet a long way off. We have our truth in earthen vessels, and will continue to be so served, to all appearances. . . .

The indispensable pre-requisite for any union of church organizations that are subject to economic considerations, is the abolition of creeds, or theological tests, and this is apparently far below the horizon at present. When Christianity is accepted by all, as the religion of Jesus, the world will be a step nearer church union, and not before.

The creed aside from its effects upon life, has no power or significance. The passages in the Bible most quoted and most trusted have no relation or reference to creeds or opinions. Everybody who can understand enough to know that religion is a life and not an opinion, knows that the whole message of Jesus and the old prophets, Isaiah, Amos, Ezekiel and the others, may be summed up in the two great commandments and the golden rule. When we get religion disentangled from economies and made part of daily life, independent of all churches, we shall be on the high road to church union and not before.—S. (*Santa Cruz Sentinel*.)

Oh, tenderly the haughty day
Fills his blue urn with fire;
One morn is in the mighty heaven,
And one in our desire.

R. W. Emerson.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The New Faith

1. "When the light of an old faith dies it is meet to salute the kindling of the new."

2. "We shall never outgrow our need of religion, as we shall never outgrow our need of government and science."

3. "There is one thing better than tradition: that is, the original and eternal life, out of which tradition arose."

4. "The Church Universal, whose shrine shall be the heart, whose creed shall be all truth, whose ritual shall be works of love and usefulness, whose profession of faith shall be the divine life, and whose constant aspiration shall be to be perfect as God."

5. "Science has been the slowly advancing Nemesis which has overtaken a barbarized and paganized Christianity. She has come with a winnowing fan in her hand, and she will not stop till she has thoroughly purged her floor."

6. "My business is to teach my aspirations to conform themselves to fact, not to make facts harmonize with my aspirations. Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

7. "Faith is not belief in spite of evidence, but life in scorn of consequence—a courageous trust in the great purpose of all things and pressing forward to finish the work which is in sight, whatever the price may be."

1, Romain Rolland; 2, Conklin; 3, Lowell; 4, Theodore Parker; 5, Inge; 6, Huxley; 7, Kirsopp Lake.

A few can touch the magic string,

And noisy Fame is proud to win them;

Alas, for those that never sing,

But die with all their music in them?

O. W. Holmes.

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,—
But cheerful, in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone!

J. G. Whittier.

From the Churches

EUGENE, ORE.—This church has taken seriously the business of being a college center church. It consistently and persistently aims at the young person of the community, especially the young person in the University of Oregon, in all its activities. The pastor, Frank Fay Eddy, develops every possible point of contact with student life and chooses his sermon themes to meet the problems in the mind of the thoughtful collegian. The college press and a "Student Letter mailed weekly, are used to advertise the services at our "Little Church of the Human Spirit." As a result about half of the average congregation is composed of young people, most of whom are university students.

The Laymen's League chapter invited the whole congregation to a party held February 16th, at the Osburn hotel. The chapter is also conducting rummage auction sales whereby articles of furniture are gathered up from the homes of members of the congregation and sold at the weekly Saturday auction sale down town.

The Women's Alliance has a program meeting once a month which attracts fine attendance including many guests. The topics this year relate to comparative religions. The Alliance holds rank as one of the leading women's organizations in the city.

Our church, through the efforts of Mrs. Frank Fay Eddy and Miss Vera Todd, is taking the lead in organizing with good success, the city and surrounding country in Girl Scout work.

LOS ANGELES.—The past week of our mission preaching has been a rare treat and an unqualified success. I believe all the officers are satisfied with results so

far. The congregation has responded well and many strangers have entered the portals of our church.

The Alliance has had many interesting meetings, which have been splendidly attended, namely, the February birthdays were celebrated on the first Thursday of the month; seven were called upon to give their life history (as we are having them do this year)—we hear some very interesting things.

Dr. Bullard gave us an interesting program the second Thursday, "The Genesis of Unitarianism." The third Thursday, Rev. Mr. Backus, "Psychic Science." All these subjects were very much enjoyed by a large audience. This past week we had a "Period Costume Party," which was a great success; one hundred attended. The program consisted of a "Group of Southern Songs," "A Washington Play," "An Original Poem," and "Reading and Solo."

Dr. Bullard's subjects for the month have been "Daniel," "The Genesis of Unitarianism," "The Times of Jesus," "The Bible and the Monument."

Unity Club gave a play and valentine dance, February 9th. They voted to discontinue all meetings during the mission preaching.

PORTLAND.—Mr. Eliot's topics for February have been "The Inner Light," "Earth Hath no Sorrow That Heaven Cannot Heal," and "Church, Creed, Book; Book, Creed, Church." On Feb. 11th he exchanged with Rev. Frank F. Eddy of Eugene, Oregon.

In the Monthly Bulletin our ministers ask that during February and March each one who receives it should:

1. Think for a few minutes each day about your church and how its influence might be purified and strengthened.

2. Recall for a few minutes each day and in the same connection anything that you are personally grateful for in the history or fellowship of your church.

3. Recall anything you think your community ought to be grateful for, which has come directly or indirectly from your church.

4. Think of any point in which your

church needs you—your presence, your influence, your co-operation.

Try to imagine your church blotted out of existence tomorrow; and in the same connection try to imagine what would become of your church if every member of the congregation and all who owe it gratitude or allegiance should do exactly what you are doing to help keep the torch burning.

7. Imagine for about seven seconds each day what the effect would be if for four consecutive Sunday mornings every member of the congregation, except the sick and those who are prevented by other duty, should be present for public worship, for meditation, for fellowship!

SAN DIEGO—The church has launched most successfully, its six weeks mission—beginning Feb. 25th and extending through Easter. The membership is to be doubled; the members themselves are to be more than ever confirmed in their faith. Extensive and striking advertising is found all over the city—Minister and Laity are working hard in most cordial co-operation to reach their goal, and keeping the spirit and determination of that church. We say they *will* succeed!

A most attractive folder has been issued. It says in part: "On every hand you hear the cry about the decadence of the church. Yet, men are not *less* religious than heretofore. Is it not possible that the trouble is in *what* the church teaches?"

"Not all churches teach the same things. *The Unitarian Church* invites you to hear its message on the great affirmations of Religion as stated in Six Keynote Sermons by Howard B. Bard."

Mr. Bard's topics, chosen after much consideration and consultation with his Laymen as to wording and order are: "The Unitarian Idea of the Universe," "The Divinity of Man," "Jesus: What We Believe About Him," "The Unitarian's View of the Bible," "Self Realization—The Supreme Objective of Life," "The Life That Has No End," (the last coming on Easter Sunday).

The opening Sunday a congregation that overflowed the church into the Sunday School room was in attendance.

SAN FRANCISCO.—Mr. Dutton started a course of sermons this month on "The Fundamentals of Religion," or in reality, he says, "My Confessions of Faith." They have been very fine and uplifting. On Feb. 4th, "The Imminence of God," Feb. 11th, "The Foundations of Religion"; Feb. 18th, "The Joy of Creation"; Feb. 25th, "The Problem of Sin."

The Channing Auxiliary held its February meeting on the fifth. A very large number of members and guests attended. After the regular business, Mrs. McGaw gave a talk on "Founder's Day," with a short resume of the beginning and life of the society, Miss Elizabeth Easton being the first president.

Mrs. Stella M. Leviston told of her trips through the Wonderland of the Southwest and illustrated it by beautiful colored slides.

On Feb. 16th the Channing Readers under the direction of Mrs. Edwin W. Stadtmuller, gave "The Dover Road," a delightful whimsical comedy by A. A. Milne.

The Society for Christian Work held its first meeting of the month on the twelfth. The committees were announced by the president and our new year's work started. Mrs. F. G. Canney made her usual interesting report and asked for donations of materials for quilts and used magazines. This year she will send them from the church.

The second meeting was held on the twenty-sixth. Mrs. Rorty, chief supervisor of dance halls, spoke on "The Work of the Public Dance Hall Committee of the San Francisco Center."

Mr. Wetherell spoke of the coming Unitarian Mission to be held in Oakland next month, and bespoke our co-operation and interest.

SANTA BARBARA—Rev. Lewis C. Carson is giving a course of several sermons under one head, "The Foundations of Religious Faith" during the Lenten period. He says the intention of this course is twofold—first in these days when the very foundations of Christianity are being challenged by scholarly men, there is need of a searching examination of the basis of your religious knowledge, and secondly, Dr.

Carson proposes to give a connected statement of the results of his own best thinking on some of the most intense religious questions.

SEATTLE, UNIVERSITY CHURCH. The church year has had many most interesting results in the various items of church support and in a marked increase in church attendance. An excellent program was carried through by the Women's Alliance without failure in any detail, which included all day meetings one a month, of work for the Social Welfare League. In the afternoons at these meetings Mr. Perkins has given addresses on "Phases of Church History and Unitarianism." These meetings were on the first Wednesdays of the month. On the third Wednesdays there have been programs of literary, musical, dramatic character, discussions of "Hymns of the Liberal Faith," and "Christmas Carols and their History."

The Laymen's League has held regular meetings twice a month, on the second Wednesdays, a luncheon meeting; on the fourth Wednesdays, discussions. At the evening in January, Mr. Perkins showed with stereopticon and spoke of some of the World's Great Pictures.

The outstanding event of the year was the celebration of the Tenth Anniversary of the church, with an anniversary sermon on January 7, and on Tuesday evening, January 9, a Tenth Anniversary Reunion with historical address by Prof. Edwin A. Start, who has been the faithful president of the Board of Trustees since the organization of the church in January, 1913. At this meeting, Mr. Krolfifer and Mr. Nossaman came with friendly greetings from the First Church; and for Sunday, January 7, the church in Victoria sent Mr. Llewellyn as a delegate, to represent the church in fellowship.

The meetings of the Religious Institute, May 6-12, are to be held in the University Church Chapel.

SPOKANE, WASH.—The Progressive Alliance is the outgrowth of a handful of women called to meet an emergency

existing in the Spokane church. The urgent need of money being met through their various endeavors it seemed wise to continue this agency and to direct its course in other channels.

From this small start there are now 65 members and this new Alliance can look back with pride and ahead with satisfaction to the things done and now underway.

The branch feels that it has proved its need and has helped a large number of women to express through practical service their pleasure in being part of such a liberty loving society.

It is hoped that this branch may continue to work harmoniously with others, in spreading the message of religious freedom as expressed by its able minister, Rev. E. M. Cosgrove.

VANCOUVER—The Church has contracted for the installation of pews, eagerly anticipating that the balance of the money needed for this happy improvement to their church building will be forthcoming from loyal friends. Can you not send a contribution for this cause to Rev. Alexander Thomson, 1946 11th Ave. W. This church is making steady progress and deserves our earnest support.

Rev. W. E. Powell of Bellingham supplied the pulpit of the Victoria Church on February 18th.

WOODLAND—By an arrangement between the Trustees of this church and Headquarters, the latter is to supply the pulpit of the Woodland church on alternate Sunday evenings. The church will pay the traveling expenses and provide hospitality. Ministers will be asked to volunteer their services.

On March 11th, Rev. Edson Reifsnider, minister of the Universalist Church, Stamford, Conn., and at present attending our school at Berkeley, will preach.

On the other Sundays of each month Rev. Berkeley Blake, of Sacramento, supplies the pulpit.

Customs Inspector: "What have you to declare?" Returning Passenger: "I declare that I am glad to get back."—*Judge*.

Sparks

"I am extremely unhygienic," said the old-fashioned voluminous skirt. "I gather as much," replied the evening gown with the long train.—*Life*.

Enumerated.—Church notice in the Manchester (Eng.) Guardian:

"Services at 10:30 a. m.

"Subject: 'The Three Great Failures.'

"Choir.

"Sermon.

"Pipe Organ Offertory."—*Springfield Union*.

Agents Can't Be Trusted.—Agent—"When are you going to pay for that sewing-machine I sold you?"

Mrs. Deerie—"Pay for it? Why, you said that in a short time it would pay for itself!"—*Kansas City Star*.

Holiday-maker (unpacking): "Didn't you pack my liniment?" The Wife: "No, it was labeled 'Not to be taken!'" —*London Opinion*.

Student: "Beg pardon, sir, but what is this that you have written on my theme?" Professor: "I told you to write more legibly."—*Iowa Frivol*.

Teacher: "Who can name one important thing we have now that we did not have one hundred years ago?"

Tommy: "Me."—*Los Angeles Times*.

Men's thoughts are much according to their inclination, their discourse and speech according to their learning and infused opinions, but their deeds are often as they have been accustomed. . . . Therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly, custom is most perfect when it beginneth in young years. This we call education; which is, in effect, but an early custom.

—*Francis Bacon*.

Have courage: we see the Morn!

Never fear, though the Now be dark!

Out of the Night the Day is born,

The fire shall live from the spark.

It may take a thousand years

Ere the Era of Peace hold sway—

Look back, and the Progress cheer,

And a thousand years are a day.

Nathan H. Dole.

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Unitarian Headquarters, 612 Phelan Building
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Unitarian Purpose

Unitarianism, like the greatest movements in Christian history, has been and is primarily a lay movement in religion. In this respect it claims to be like Christianity which in its beginnings was a lay movement led by Jesus the carpenter and a group of fishermen and artisans.

The Unitarian Laymen's League believes that one of the greatest needs of today is the reconstruction of the church. The supreme task is to discover ways and means to adapt the activities of the church to the modern needs and aspirations of mankind. The leaders of the league realize that the religious questions over which men argued one hundred years ago are not of vital importance today. They are, therefore, endeavoring to bring to clear expression a liberal Christianity that includes every person in the world in its interpretation of life, and while not destroying natural racial and social differences are endeavoring to eliminate racial and social prejudices. They desire that the church shall be as broad as human needs.

The test of any religious movement is whether it is socially efficient. Religion to have supreme value must be expressed in social relations and institutions. The men of today crave flash and blood reality in religion. They value any religion to the extent that it is embodied in the lives of the heroic, upright and optimistic personalities. They believe that religion should be expressed in terms of the martial spirit of the soldier, the skill of the artisan and the efficiency of the business man.

—William L. Sullivan.

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God our Father. Man our brother.

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Editorial

The Unitarians around the Bay of San Francisco have enjoyed a great privilege in the past month. A very unusual opportunity was offered in the admirably organized series of preaching services provided through the wise liberality of the Laymen's League, and it was an appreciated and improved opportunity. The attendance has been large and enthusiastic. All the churches have co-operated loyally with the Oakland church and evidently many not familiar with our message have joined in the meetings. Those who considered the manner of the Missions must have been favorably impressed, for the methods and attitude of our representative preachers have left nothing to be desired. In presenting the Unitarian message. Dr. Sullivan and Dr. Reccord have shown fair and kindly consideration of other churches and have not antagonized those from whom they differ by an assumption of superiority. At the same time there has been no breath of apology or any purpose to belittle differences or avoid implications.

It is, perhaps, a needed example for us all—this method of missionary conduct. We have not been efficient in persuasion or enlightenment. We have been inclined to an inactivity not very creditable. To allow others the privilege we ourselves claim is commendable. We like to be undisturbed in the matter of observance and worship, but there are degrees of proselyting effort and there are certain duties and obligations to others that discredit inaction. If we enjoy and are helped by anything, the

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You do poets and their song
A grievous wrong,
If your own soul does not bring
To their high imagining
As much beauty as they sing.

—Thomas B. Aldrich.

least we can do is to offer it to another. We all feel that the best religion is the greatest need of mankind. Presumably our religion is the best,—for us. It may be the best for our neighbor. There are many who are unprovided, because the forms that have prevailed do not command respect and they have either failed to hear or understand the position of what may be termed Liberal Christianity.

Dr. Sullivan in his opening sermon very plainly sets forth the three great principles of faith underlying the general divisions of Christendom: The Catholic accepts as the main source of inspiration the preachings of the Bible, but in its interpretation strictly limits individual judgment. The conclusions of the church are authoritative and must not be questioned, but implicitly accepted and obeyed. The Protestant church also appeals to the Bible and permits individual judgment with the express understanding that it shall not question the creedal conclusions which embrace the scheme of salvation.

The Liberal accepts the Bible as a human book but accords the complete right of individual interpretation and judgment.

The reason and the conscience of mankind are the final test of revelation and must never be violated.

We may respect and revere all that the great churches of Christendom have contributed to the advance of humanity, but our allegiance is first due to the sense of right in our own hearts.

Now, how shall we reach the thousands who feel no call for the religious life—who seem to live with no thought of a soul? What shall we, born into, or drawn into, the fellowship called Unitarian do? First we must show our faith by striving ceaselessly to apply its principles to life. The greatest of all

arts is worthy life. The greatest need of the age is religion applied to conduct, the doing of the will of God, and, then, what absolves us from doing all in our power to extend to others at least the privilege of our simple, earnest faith? For long we have neglected this duty,—this privilege. We have stood aloof, from mixed motives of modesty, indifference and selfishness. It is evidence of spiritual laziness or of weak loyalty. We have not cared enough for our faith or our fellowmen. It has remained for this generation to awake and to act. We are not called upon to fight for our faith but to work for it. We are not to ignore our responsibility for effectively presenting the principles of life to our fellowman. If interest in the things of the spirit is small so much the more are we called to strive for the general welfare. If it is difficult to arouse an enthusiasm for honor and loyalty to rectitude so much greater the call to action. If it is the day of small things so much greater is our responsibility for doing them.

In this purpose to promote the general good we are neither to emphasize sectarian gain or to minimize its importance. We would do nothing to lessen or interfere with what others are doing. There are many trails that lead up the hill of life and we would not block any, but we would keep ours open, and clear out obstructions that exist or threaten. We are concerned with our own responsibility and anxious to do our share. We do not claim all truth and know our weaknessess, but we want the world to know that we believe there is no reason why a man cannot be free and truth-seeking and also religious: that we accept all the discoveries of science, respect our own common sense and judgment, and try to follow the dictates of

our own conscience. We make mistakes, we fail in our purposes, we fall short of reasonable service, but we do trust in good and in God. We try to do the best we can from day to day, and live and die without fear.

The Mission has been,—the Institutes for Religion Instruction are yet to be. We face back with pleasant recollection and general satisfaction, we look forward with keen anticipation to another opportunity for permanent advantage. The Mission has done its work and calls for follow-up effort. If we have gained in understanding as to the place and meaning of the Unitarian movement and the real religion it represents we will be interested in the course of religious education to be offered at three points on the Pacific in the months of April and May. They will be given under the auspices of the Department of Religious Education of the American Unitarian Association. Dr. Florence Buck, of Boston, in charge. Mr. Carl B. Wetherell, Field Secretary of the Pacific Coast is the local representative and manager, and any information desired may be obtained by addressing him at 612 Phelan Building, San Francisco.

The Los Angeles meeting will be held April 19th to 25th. The Berkeley session extends from April 26th to May 2nd and Seattle from May 6th to 12th.

In Los Angeles three full courses of six lectures each will be given in the late afternoon and evening of the six days.

Professor Hugh Hartshorne, Ph. D. will treat the general topic "On Learning Religion." He is an author of many books and a trained teacher of large experience from the Union Theological Seminary of New York City. Another full-sized man, not directly of our fellowship, who will discuss Religion in its

broader aspects is Rev. G. Bromley Oxnam, minister of the Church of All Nations in Los Angeles and lecturer in the University of Southern California, a vigorous speaker with a vital message.

Dr. Florence Buck is well known on the Pacific Coast and her work in Boston has brought honor to her and pride to us. Her course will be broadly helpful in our purpose to give meaning and interest to our church schools. Bible Drama and Church Pageantry will be drawn upon.

Any inquiries as to room and board and the detail of the institution may be addressed to Miss H. R. Spalding, 925 South Flower St., Los Angeles.

The Berkeley institute will be the third annual meeting. Professor Charles E. Rugh, Ph.D., of the University of California, will give six lectures on the subject, "How to Teach Religion." He will deal with objects and methods taking up lessons planning and discipline, looking to practical help of teachers.

The second course, by Professor George M. Stratton, Ph.D., takes up the important subject of Psychology in relation to the teaching of religion. He will consider the nature of religion and how to adopt it to the different ages of the child.

Dr. Buck will again consider Bible Drama and Church Pageantry. Inquiries may be addressed to Mrs. L. H. Duschak, 1301 Tamalpais Road, Berkeley.

In view of all that the Mission meetings have given us and also that our interest may not be diverted from the very important institute for Religious Education to be held in Berkeley from April 26th to May 2nd, approximately the date that would have been selected for the Central Section Conference, it has been determined to omit the Conference this year.

Notes

The Los Angeles Church has been bequeathed \$500 by the terms of the will of the late Frances Vail McConnell of Council Bluffs, Iowa.

The San Diego Church has lately given six Sunday morning services in which the specific things believed by Unitarians have been presented. The first address by Rev. Howard B. Bard was on "The Unitarian Idea of the Universe."

Rev. Thomas Clayton of Fresno, at a mass meeting of civic clubs on March 13th, announced himself as a candidate for one of the vacancies existing on the city board of education. Regarding his sentiments he said:

"In this matter of public school policy every class and kind of people must have equal consideration and treatment. In a word I hope to stand for efficiency and economy in school management; but economy through efficiency, which is the only true economy." He has received very hearty endorsement from both teachers and citizens.

Failure of the interests represented by R. R. Rankin to exercise their exclusive option to buy the Unitarian church property at Broadway and Yamhill street, Portland, which expired with February, leaves the property again on the open market. The Portland church can afford to wait. The property, once in the edge of the woods, is now in the heart of the city,—much more fitted for business than as the site of a church.

The Unitarian Laymen's League of Santa Barbara met on the evening of March 5th at the residence of Dr. Henry L. Stambach. William R. Hayward spoke on "Geology," exhibiting some 500 specimens ranging back approximately thirty-six million years. With these also were shown a rare collection of polished gem stones found locally within a radius of 50 miles from Santa Barbara.

On the last day of February the Los Angeles chapter of the Laymen's League gave a dinner in honor of the visiting

missionaries, Dr. William L. Sullivan of New York and Dr. Westwood.

Speaking after dinner, Dr. Sullivan declared that the renewed interest of the men of the church was the most significant movement in liberal religion today.

The slogan of the Unitarian Laymen's League in the national campaign being conducted by Dr. William Laurence Sullivan and assistants is "Go to church somewhere, and if you have no other church home, come to us."

In answer to a question as to his opinion concerning the stand taken by Dr. Percy S. Grant of New York, Dr. Westwood at Los Angeles said that unless Dr. Grant can persuade his church to accept his point of view, the only honest thing for him to do is to leave it.

Los Angeles is a great city, but it is quite possible that a little humility may be helpful. The morning papers of Feb. 28th report that "more than 200 young people from Unitarian churches in this city, Hollywood, Pasadena and Long Beach, attended 'young people's night' at the mission last night. Dr. Sullivan delivered his address, 'Religion or Irreligion.'" The Oakland papers of March 23rd might have copied this, substituting Berkeley, Oakland and San Francisco for the three towns mentioned, and 490 for the 200.

Dr. Chas. Pease of San Jose on March 4th spoke on "The Art of Creative Reading." He said: "Light fiction is like dope, the appetite for it increases as more is consumed, and its excessive consumption destroys the desire for other kinds of reading, just as the user of drugs subordinates everything else to his unnatural craving."

He spoke of Creative Reading as consisting in "the exercise of a judicial function in which evidence tending to one conclusion is dispassionately weighed against evidence tending to another conclusion." His advice to parents in the matter of directing the reading of their children was also significant: "Don't try to force them to read something you want them to read," he said, "but find out what they want to read, and let them read that."

The *Los Angeles Times* of March 4th says: "A considerable number of people will be received into the membership of the First Unitarian Church at the close of the morning service today. Many of these persons have had no previous church connections.

On the afternoon of March 19th, Dr. Sullivan addressed the San Francisco Center on "The Drift of Democracy." The Center is an association of our women best informed and deeply interested in matters social and political.

Between the Los Angeles and the Oakland Missions Dr. Sullivan visited San Jose and Palo Alto. On March 14th he spoke at the San Jose church reviewing present day civilization and questioning its future. He quoted at length from the works of four great writers, Charles Pearson, an Englishman; Ernest Seilliere, Frenchman; Oswald Spengler, German; and Guglielmo Ferraro, Italian.

The result was anything but reassuring.

Emphasizing that during his discussion he had been reporting the views of others and not necessarily his own, Dr. Sullivan nevertheless concluded with the declaration that the question confronting civilization of today is whether or not it can devise for itself spiritual power that will sustain it, and the answer he said, is to be found in a religion that will stand the test of time, inspire reverence of heart and soul, and survive the scrutiny of the intellect.

"The Social Revolution in India" was discussed at the Open Forum in the San Diego Unitarian, Sunday, March 11th, by Gopal Mukerji, a native of India, a Hindu poet, philosopher and author who has had the advantage of both eastern and western education, a graduate of the universities at Calcutta, India; of Tokio, Japan, and also of Stanford University in California. He is a fluent speaker of English and being in close touch with the aspirations of the people of India is able to interpret them adequately to an American audience.

According to the Bureau of Internal Revenue, thirty-three persons in the United States have an annual income of a million dollars or more; including four

whose incomes are in excess of \$5,000,000. Mr. John D. Rockefeller heads the list, with an estimated income of more than \$8,000,000. Mr. Henry Ford and his son Edsel come second and third. Yet the number of Americans who annually receive \$1,000,000 or more from invested fortunes decreases. In 1914 there were sixty such persons, and the number increased until two hundred and six was reached in 1916. The number at the end of 1920 was only thirty-three. Two women were included.

The church at San Jose held its annual meeting after a pleasant dinner on March 20th.

Reports from the board of trustees, the Women's Alliance, the Laymen's League, and the pastor, Dr. Charles Pease showed affairs of the church, financially and otherwise, to be in better shape than ever before.

Mrs. H. L. Baggerly, reporting for the Women's Alliance, showed more money to have been raised and disbursed for the church during the past year than for any other year in the history of the organization.

Presenting the budget for the ensuing year, Prof. L. B. Wilson reviewed the year's activity of the church, paying well merited tribute to Dr. Pease, whose capable direction, never-flagging zeal and forward-looking aspirations have been felt in every phase of the activity of the church.

The Pacific Unitarian Conference, southern section, will be held in Long Beach, May 8 and 9. The program committee is composed of Revs. E. B. Backus and Oliver J. Fairfield, Miss Harriet R. Spalding and Mr. Clarence Knight. It is hoped to have the following appear on the program: Prof. Coe of Union Theological School, Dr. Milliken of Pasadena, and Mr. Dystra, secretary of the Los Angeles City Club. The usual reports from the field will be read. There will be an Alliance sermon, and addresses during the Conference by Rev. Lewis C. Carson of Santa Barbara, Rev. Howard B. Bard of San Diego, and Rev. Bradford Leavitt of Pasadena. "Recreation" is the event for 3 o'clock on May 9th. It remains to be seen what that means!

Contributed

The Church and the University

Charles W. Wendte

The root of the sectarian differences and strifes of the churches of our day lies in this: that they identify religion with dogma, and seek to unite on intellectual distinctions rather than on moral and spiritual affinities.

That great institution in human society, the university, falls into no such error. Though it deals mainly with ascertained knowledge and demonstrable truths it sets up no authoritative creed, either scientific or philosophical. It claims no infallibility. It requires only a serious search for truth on the part of its teachers and student body. Yet the university is among the most stable and enduring of human institutions, and daily increases in influence and popularity.

The Church, on the other hand, deals chiefly with truths of the speculative order whose very nature forbids exact, absolute and final knowledge. For religion is founded on man's emotions, instincts, imaginations, hopes and fears, his longings and trusts—whose manifestations are as varied as human nature and human history. Yet the Church mistakenly claims exact, perfect and ultimate knowledge on these subjects, a claim it cannot prove. It sets up professedly infallible creeds, and demands their acceptance as a condition of fellowship on earth and salvation hereafter. The inevitable consequence of this irrational course is to be seen in the innumerable divisions and strifes of the churches, and their increasing loss of influence over the minds and destinies of men. For in an instructed and progressive age like the present the only unity that is possible is the unity that comes through freedom, through the voluntary affinities of the reason, the conscience and the affections; through the spirit of truth and the flexible bond of love.

Our thought o'er flows each written scroll,
Our creeds arise and fall;
The life of God within the soul
Lives and outlasts them all.

—Frederick L. Hosmer.

Church Unity

How Far Desirable or Possible, and Necessary Conditions

Edward O. Allen.

(Contribution to Laymen's League Discussion, Berkeley, March 9, 1923.)

Those who drew up the program for this series of discussions evidently felt that a logical treatment of the Theme of Religion in the United States presupposes a development something like this: that the original church organizations, either continuing on or revolting from the European church organizations, became democratized by virtue of the social and political environment; that the inevitable consequence of such environment, as well as the broadening currents of world thought, was to liberalize the theology of the churches and the thinking of religious people generally; that from such liberalization (and this would seem to be the special topic of this evening) there must needs develop a common way of thinking, eventuating in a common organization; next, that religion, inasmuch as it is not only a personal experience but also a function of man's relations with his fellow-man, must become a mode of expression of the citizen's political and social nature and that hence the state or nation should be in some manner connected with the citizen's religious organization; and that finally the unity which is in process of spontaneously eventuating will permit of a practicable method for the religion which lies latent in—or perhaps is the soul of—man's functions as a member of a nation or society to become express and recognized.

It is of course obvious that these last two aspects are the subjects of the subsequent meetings in our course, but I only mention them to indicate the idea of evolutionary development which apparently controlled in programing the course, and also to make clear the part to be played in this program by the subject of the evening. In this same connection let me point out that the meetings hitherto have been dealing with historical facts viewed retrospectively, whereas from now on, having reached contemporary tendencies or the future state of things, we will

have to view them speculatively, because we no longer have settled facts to go by, and speculation—to everybody but the speculator—is always beset by uncertainty and inconclusiveness.

Now, following out the hint given by the designers of the course, that our particular topic, church unity, is a link in an evolutionary chain, perhaps the more logical way of handling it would be to treat the last sub-topic first, that is "How far is church unity desirable or possible?" This means questioning whether we are warranted in concluding that the next and inevitable step after liberalization of religious belief is a unification of church organizations, or a substitution of a single official doctrine and ecclesiastical management for the present multiplicity and discordancy. Is there some underlying force or current inevitably carrying the religious life of America in a direction and progress predetermined by what analysis tells us must be inherent in the logic of events and in the character of men and things in American life; or, if such is not the case, must we follow the alternative view that unification is merely an opportunistic matter of expediency and increased efficiency in specific local communities dealing with concrete conditions of churchly nature as they have locally grown to be?

The writer confesses at once that he new gets into water too deep for him, and he feels that the audience will have to content itself with merely a statement of what the problem looks to this particular observer to be rather than to get help toward any satisfactory answer to the main question. In fact this question could well be the subject for a whole year's course of study, and it is suggested as a possible topic to be proposed for next year's work. However, there are some observations which might be recorded, for what little they are worth.

It seems to the writer that this whole question of church unity is not worth considering in any philosophical or abstract way (which is what I conceive we are supposed to do) if it is purely a local problem. Perhaps that view controls the writer because he is temperamentally addicted to the intoxication induced by surveying in an emotionally intellectual-

ized way, as from a vertiginous mountain top, the vast panorama of cosmic fluxes—colloquially speaking, he "gets a kick" out of the H. G. Wells stuff; and this temperament inclines him to accept as rather self-evident any rationalized assertions that things are being carried along by some teleological current toward a goal that approximates to ideal or logical ends, rather than that the nature of the outcome is determined, for good or ill, by the component events and circumstances as they successively arise. (And, parenthetically, isn't it this coloring of thought which is the distinguishing mark of a so-called "liberal"; for does not a refusal to abide by nothing but demonstrated reality lead to pessimism, and no pessimist is a liberal?)

But whether it is a matter of temperament or not, any other way of looking at it, the writer insists, makes it a local and transitory problem; that is, given a community or larger area, its religious interests are to be best served and enhanced by a unification of its church organizations, or, on the other hand, the old order and divisions are to be conserved, according to the particular qualities, traditions and opportunities of its inhabitants, and at one time or another according to circumstances. And when unification takes place under favorable circumstances it will doubtless be found that the same old thing is being done better, that's all. And a consideration, for instance, by the Berkeley Laymen's League chapter of whether church unity in Smithville in the Middle West, or the whole continent for that matter, on the basis of patching up things as they are is a waste of time; and a consideration of whether there should be a unification of the churches of Berkeley, Cal., is premature, because the time is not ripe.

If, however, viewing events "cosmically," one considers that the station in progress reached by the American people in the early twentieth century finds them susceptible of a new and unique religious experience, and that this grows out of the environment which differentiates America from what preceded and what surrounds it, and is the peculiar product of the American people themselves; and if one feels that our life has

so evolved that our mood can soon be given a religious cast, or that what composes "Americanism" is essentially religious in its nature, and that religion so defined is common to all; and if one believes that the doctrine of such a religion can be broad enough to include, or to ignore as inessential, more or less minor details of variation of theology and method, and that the administrative tasks can be feasibly handled; and if one holds that the expression of such an "American" religion can be organized into an approximate unity and can serve American life in ways for which our present institutions, lay and ecclesiastical, are deficient or lacking; then certainly it is worth while giving earnest thought to, and in fact assenting to, the possibility and desirability of such an outcome.

Having avowedly side-stepped answering the first mentioned sub-topic, nor probably thrown any glimmer of light upon it, I will now see with what wordiness and agility I can seem to treat the other sub-topic, that of the "necessary conditions for church unity." Again, I submit, we can view the question either from an aeroplane or from a swivel-chair; that is, panoramically or as a purely practical problem affecting the present affairs of a local community or geographical group. My own impulse, as said before, is in the former direction; and, following that line, I might summarize my attitude in the statement that just at present it is absolutely premature to consider church unity as a feasibility, for the necessary pre-condition has not yet materialized, that is, a sufficient liberalization and Americanization of the American people themselves. We are in a transition state where the revolution wrought by science and the ideals of conduct growing out of our political and social history are not recognized as having a religious cast, and it is only in the slow progress of action and reaction in the course of time that these can be integrated into a religion and into a church unity—if they ever are. Of course community churches, federated denominations and other forms of localized church administration are not negligible in expediting the plowing

of the ground; but to my mind the essential thing must come from without the present ecclesiastical machinery for doing things, however improved they may be by centralizing their activities, and must arise, seemingly spontaneously, out of the great unchurched body of the people themselves because at last they perceive a unity in their whole life, with religion not one independent department of it, but its entire color. And understand, I do not concede that religion is of a such a nature and connection, but merely advance the idea that if there is to be a church unity it must be founded upon some such national psychology.

Mr. President, my excuse for not coming to grips with the problem assigned to me and for not setting it forth with more particularity and conclusiveness, is my want of personal equipment and ability and an entire unfamiliarity with the subject, which has always seemed to me a matter of indifference at this juncture of history. I trust, however, that a general discussion will cure the deficiencies of this paper.

Message for Today

What will be the name of the Church universal? It will be known, not by its founders, but by its fruits. If any name it will have, it will be the Church of God—because it will be the Church of Man.

When Jacob, so runs an old rabbinical legend, weary and footsore the first night of his sojourn away from home, would lay him down to sleep under the canopy of the star-set skies, all the stones of the field exclaimed: "Take me for thy pillow." And because all were ready to serve him, all were miraculously turned into one stone. This became Beth El (the house of God), the gate of heaven.

So will all religions, because eager to become the pillow of man—dreaming of God and beholding the ladder joining earth to heaven—be transformed into one great rock, which the ages cannot move, a foundation stone for the all-embracing temple of humanity, united to do God's will with one accord.

Emil G. Hirsch.

In Memoriam

George Whitefield Stone

On March 19th, at his home in Santa Cruz, George W. Stone, closed an eventful career of nearly eighty-three years. He was born in Monrovia, New York. He studied law and was admitted to the bar when on his way to the front in 1861. For four years he was a captain in the Union army. At the end of the war he married and entered business in the South, first at Fortress Monroe and then at Wilmington, Delaware. He afterward became a national bank examiner. In 1891 he was elected treasurer of the American Unitarian Association. He gave all his time to the work and traveled much, speaking for the association and its needs. In early life his association had been severely orthodox but he had revolted and lost all faith. When he found the possibilities of liberty in the Unitarian church and the complete freedom enjoyed by a preacher like Minot J. Savage he became an enthusiast and spoke with power. In three years he was ordained to the ministry and for a time filled the pulpit in Kansas City. In 1901 he was made Field Secretary for the Pacific Coast and pursued the work with vigor. He became interested in Santa Cruz and through his instrumentality All Souls church and Hackley Hall were built. From 1908 to 1910 he was minister of the church. Disappointed that his fervent hopes had not been realized he became Mayor of Santa Cruz hoping that in politics they might find fruition. He was a good mayor but he found the way of the reformer disappointing. He became interested in National politics and an ardent supporter of Roosevelt. He became a member of the state board of education and served assiduously to the end of his life. He lost confidence in the church but continued to speak through the press. In our last issue we copied from the Santa Cruz Sentinel a fine article on church union bearing the well recognized S. It treated religion as purely spiritual kingdom,—a life and not an opinion. The creed aside from the effect upon life, has no power or significance.

Mr. Stone was a strong man. He was naturally impatient, and inclined to be severe. He wanted things done, and he wanted them done now. He wrote well and he spoke with power. Very pleasant are the memories of his grove meetings at a beautiful spot near Santa Cruz, where the people drove in from far and near, joined in a friendly luncheon and then held a reverent service under the trees, listening to his earnest words and joining heartily in the familiar hymns. He was a kindly friend and in his day a loyal associate editor of the Pacific Unitarian. That events and inclination led him away from his former friends in no wise affects our esteem, and with unfeigned regard we would drop on his grave a spray of laurel and of bay.

Edward L. Cutten

On March 15th, in San Francisco, after a brief illness Mr. E. L. Cutten, a highly respected citizen of San Francisco and a devoted member of the First Unitarian church, passed from earth. He was born in Nova Scotia about 84 years ago. He came to California in 1866 and for six years resided in Eureka, Humboldt Co. In 1872 he removed to San Francisco and became a member of the firm of B. M. Atchinson & Co., then located in the Occidental Market on Market St. near Second. He followed the changes of location and when the fire came in 1906 his stock was consumed on the Powell St. lot now covered by the Manx Hotel. He resumed business at 2552 Sacramento St., retiring about a year ago.

He was a man of strong character and absolute integrity, very highly regarded by all who knew him. He had a good mind and was exceedingly well informed. He was a man of strong conviction and was positive and forceful. He very soon became an attendant of the Unitarian church and was regarded by Dr. Horatio Stebbins as one of his most loyal friends. He was an interested member of the Unitarian Club of California for the term of its existence and always appreciative of its best. He was elected a trustee of the church and for a considerable time was its treasurer.

In 1910 he was elected a supervisor of the city and county and served acceptably. He had good power of expression and his sentiments and opinions were always sound and judicious. Nothing disturbed or discouraged him. He was intelligent and far-sighted and after reasoning out a question stood by his conclusions through thick and thin. His life was governed by his principles.

In business he was courteous and above all reliable. No one ever thought of questioning the absolute truth of a statement and he always kept his word. He stood for honor and rectitude. He was patient in misfortune, bearing trials and disappointments without complaint and never relapsing into bitterness. His disposition was cheerful and he was always rational and kindly. He was a good man and his life was enviable. He will long be remembered for his worth and his nobility.

Special Alliance Notice

The Northern California Women's Alliance will meet at Berkeley on Saturday, April 28th. The opening session will be held at 11 a. m. In the afternoon Dr. Florence Buck will deliver an address.

Two Lives

I.

"A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.

He lived in little works and thoughts
Where little ventures grow and plod,
And rake and plow his little plots
And prayed unto his little God.

But as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view,
But God was lost among his stars.

II.

Another boy in lowly days,
As he, to little things was born,
But gathered love in woodland ways
And from the glory of the morn.

As wider skies broke on his view,
God greatedened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

He saw the boundless scheme dilate,
In star and blossom, sky and clod,
And, as the universe grew great,
He dreamed for it a greater God.

—Sam Walter Foss.

Events

The Ministers' Club

The ministers around and within easy reach of the Bay of San Francisco have the pleasant habit of meeting once a month at luncheon, and afterward to listen to and discuss a paper by some member. A few allied laymen are tolerated. On March 20th the students of the School for the Ministry were invited to greet the mission preachers and the result was a gathering of twenty-eight at the Wild Duck Tea Room on the shores of Oakland's lovely Lake Merritt. Professor Carruth presided with Dr. Sullivan at his right and Dr. Reccord at his left. Prepared papers were dispensed with and the guests of honor spoke informally of the Mission and its promise. Both were modest and interesting. It was an experiment for a year and had so far justified itself both in awakening and freshening the churches selected and in gathering in those who find out the meaning of a Unitarian mission. Something more than half of those attending are people not now attending Unitarian churches. Mr. McDougall, secretary of the meetings, added his testimony. All seemed gratified at the Oakland meetings. Rev. Robert F. Leavens, being called upon, expressed his great gratification at the movement, which he felt was by far the best piece of work by the Unitarian Laymen's League. Upon his motion it was unanimously voted to convey our appreciation and gratitude for the inaugurating of the experiment. He hoped to see the day when it should be the highest honor of the profession to be called to go out as an apostle on these missionary journeys. Those in attendance at divinity schools should look forward to it as a great field for service.

Easter

Lo, the day of days is here,
Music thrills the atmosphere.
Join, ye people all, and sing
Love and praise and thanksgiving!
Rocky steep or flowery mead,
One the Shepherd that doth lead;
One the hope within us born,
One the Joy of Easter morn!
Day of hope and prophecy,
Feast of immortality!

—Frederick Lucian Hosmer.

Mission Echoes

The co-operation of the various churches around the bay was a very pleasant feature of the Mission. Berkeley was especially loyal. The distance, under the pleasantest circumstances is monotonous and wearisome, but it was forgotten. A very good number served 100 per cent, not missing an opportunity. One night a hundred members were present. Alameda for her size did wonders, San Francisco never failed to be represented but in numbers and regularity fell behind. She failed to follow the good example of her minister. Mr. Dutton overcame the temptation to rest. In spite of a sick daughter and many distractions he was regular in his attendance and showed his deep sympathy with the great occasion.

The visitor who assumed that we offered a fair sample of California weather did us more than justice. Our spring days were our very best and corresponded in lure and loveliness with perfect berries of heroic size which generally find their way to the top of the basket. We frankly own that so many perfect days in succession are something of a novelty. We have storms, and fog and especially harsh breezes that some people find very annoying, but we are glad guests were spared the proof, they can take our word for the unhappy experience and so feel a little less dissatisfied with home conditions to which they return.

The spirit of the Unitarian Missionary meetings has been kept high and pure.

Mr. McDougall says: "We seek to deepen the spiritual life of all men, to make widely known the devotion of the Unitarian church to the essential principles of Christianity and to the practical application of those principles.

"In the words of Dr. Sullivan, 'If you go away a better Catholic, a better Baptist, or a better Methodist—whatever your affiliation with organized religion may be—more confirmed in that affiliation, we rejoice, because that is by no means the least of our purposes.'"

"The Unitarian church," Dr. Sullivan said, "no more accepts the Protestant

principle than it does the Catholic principle. Unitarians begin, as Catholics and Protestants, with acknowledging that the living God, existing from eternity, has revealed himself to many in many ways. But the Unitarian holds that no either presumed or printed revelation of God can contradict the highest conscience of mankind."

"If I were compelled to choose between a belief in the infallibility of the Bible and no Bible at all, I should choose the latter," said Dr. Reccord. "That doctrine has been one of the greatest mistakes in the history of the church.

"Religion is not an outgrowth of the Bible; the Bible is the product of religion.

"It is undoubtedly the greatest religious book of all the ages, a great storehouse of spiritual experience. Let us prize it highly. Let us use it constantly in our daily lives and let us never forget that the Bible of the race is continually being written; new chapters are being produced from generation to generation."

On Monday, March 26th, ninety men of the various chapters of the Laymen's League joined in a dinner at the Oakland church and were addressed briefly at the close by Dr. Sullivan, after which they marched into the church auditorium to hear Dr. Reccord on "The Tragedy of the Twice Born." The occupied seats reserved for them in the body of the church, and the variety of seeing such a bunch of solid men, or such a solid bunch of men, made a decided impression.

The question box at the meetings has proven a figure of interest, and has showed a marked degree of readiness and discrimination on the part of both Dr. Sullivan and Dr. Reccord who alternate in the duty. As a whole the questions seem genuine in seeking for light and information. When they approach triviality they are skillfully slighted. One evening an improper question called forth the quiet rebuke of Dr. Sullivan. He said he could not answer the question without reflecting on another church and that would be in op-

position to his settled purpose and to the spirit of Christian usage. He therefore would say that he could not answer the question, which meant that he *would* not.

Dr. Reccord on Saturday, March 24th, the only off day of the week, motored with a few friends to San Jose, Los Gatos and Saratoga where the gathering for the blossom festival had begun and luncheon was enjoyed. The untold millions of fruit blossoms were admired the more that his wife had advised him that the thermometer the Sunday before at his home in Detroit had stood at 5 degrees above zero.

Before returning a pleasant spin to Palo Alto gave him the pleasure of meeting a parishoner of Springfield days, now a happy transplanted resident of that part of California's garden. Dr. Reccord faced the final week with daily engagements to speak in addition to his Mission duties but he enjoyed it all. He had planned to start home on Monday, April 2nd, that he might stand in his own pulpit on the following Sunday.

It was a revelation of unsuspected possibilities when unemotional, and frequently considered complacent, Unitarians were found attending fifteen church services in fifteen days. It simply shows that there has been an awakening and that a new spirit prevails. It is very evident that the Laymen's League itself, as well as the aroused purpose that caused its organization, is largely responsible for the activity that is being shown in many gratifying ways.

It was a happy thought that the closing meeting of the well-conducted campaign should have been held at the Oakland Auditorium theater. Very nearly a thousand people were in attendance and it may be inferred that more than half of them were interested strangers. They certainly were impressed by the service and Dr. Sullivan's admirable presentation of the "Spiritual Principles of the Liberal Faith." Incidentally the numbers attracted increased the average attendance to a figure considerably above that reached by any previous Mission.

Field Secretary's Department

Edited by Carl B. Wetherell.

The Field Secretary has concentrated during March most of his time and energy on the Mission at Oakland and on the three forthcoming church school institutes. In addition he attended a social gathering at Palo Alto; addressed the San Jose Chapter at its annual "Ladies' Night;" preached in the Berkeley church; spoke at the annual meeting of the Oakland church, and addressed the San Francisco and Berkeley Alliances regarding the Mission.

He has appointments for April in all of our churches in Oregon, Washington and British Columbia, returning to headquarters about April 25th. During this visit to the North he will stress three things; the Church School Institute at Seattle; the Young People's Campaign, and the Summer Conferences at Star Island and New Haven.

Recently Mr. Eliot of Portland and Mr. Eddy of Eugene, exchanged pulpits, as did Mr. Clayton of Fresno and Mr. Blake of Sacramento. Mr. Bard of San Diego and Mr. Leavitt of Pasadena plan to exchange during April. A few weeks ago Mr. Abel, of Hollywood, and Dr. Watry of Pomona exchanged. All this is excellent. The Pacific Coast Conference should some day have money enough to allow for an exchange of pulpits very generally. A change of scenes and faces for ministers is always welcome as is a change of voice and face to a congregation.

Recently Rev. Edson Reifsnider of Stanford, Conn., and now attending our school at Berkeley, preached at Sacramento and Woodland. On March 25th, Mr. Clayton of Fresno did the same. Mr. Robinson of Palo Alto will supply the Woodland pulpit on April 8th. Mr. Krolfifer of Seattle and Mr. Powell of Bellingham have recently supplied at Victoria.

There were on March 24th, 12,081 members and 281 Chapters of the Laymen's League. New Chapters during the past month have been organized at Winnipeg (Icelandic), Waverley, Mass., and Salem, Ore. That's covering the ground!

In the church attendance plan being reported monthly by the League, it is good to note that on March 1st, Berkeley appears seventh in Class A; Pasadena is found under Class B; and Fresno and Long Beach in Class C. Let the good work continue and the Coast will have at least four representatives at the League's annual meeting in May as guests of the League. The bigger thing, however, is that there is apparently a greater sense of church consciousness beginning to pervade the men of our churches.

Headquarters has some excellent books to sell. Recently some copies of "Because Men Are Not Stones," by Jabez T. Sunderland, have been received. The Beacon Press is the publisher, its price is \$1.50 post paid. Order through Pacific Coast Headquarters.

Has your church sent in its annual contribution to the American Unitarian Association? This Missionary body of your Liberal churches, through its many allied organizations, is spending much money and devoting considerable thought to our Coast churches. We must not be unresponsive; we do appreciate this generous support sustained through the years. We must rely financially on the Association; we can at least be sufficiently appreciative to send to the Treasurer, Mr. Henry M. Williams, 25 Beacon St., Boston, as large contributions as possible and as *soon as possible*.

The Mission Meetings

An Appreciation.

They have come, they have seen, they have conquered. Doctors Sullivan, Westwood and Reccord, Messrs. McDougall and Smith. All honor and hail! We salute you—we thank you. And through you we express our deepest gratitude to the Laymen's League for all it has done in sending you to California. Your representatives have gone far in stimulating and confirming hundreds of Unitarians in their faith; they have reached and deeply touched many others—it is impossible to gauge how many; and again, they have set hundreds more to thinking, many of whom

will eventually become church members.

We appreciate the fact that Unitarian Missions are new and untried—but we know now, after watching them through weeks of preparation and execution, that these Missions have a very definite place in our Liberal church; they can be so improved upon and strengthened that if only continued and sustained, as they will be we are sure, they will bear most fruitful results. Many a sceptic has been converted to this Mission plan. At this time we will not attempt to suggest—we are too overwhelmed at this writing to do more than to thank God that such a thing as a Unitarian Mission has come to pass. Again, we thank the League and its representatives for all their efforts.

Notes on the Mission Meetings

Dr. Sullivan—inspiring spiritual leader, always frank, always courteous.

Dr. Westwood—keen, enthusiastic, always clear, always consistent.

Dr. Reccord—logical, comprehensive, always alert, always helpful.

Mr. McDougall—patient, tactful, always encouraging, always persistent.

Mr. Smith—enthusiastic, cordial, always a good singer and inspiring leader.

Dr. Sullivan preached at Palo Alto Sunday, March 11th, and addressed members and friends of the San Jose church on Wednesday evening, March 14th. He held student conferences at Leland Stanford University on March 12th. On Palm Sunday he preached at the First Unitarian Church, San Francisco. He also preached in that church on Good Friday. In addition he spoke twice at the school in Berkeley.

Dr. Reccord preached at Berkeley on Sunday, March 18th, and at Alameda on Easter Sunday.

We were also glad to greet the ladies of the missionary party—Mrs. Sullivan and Mrs. Smith.

Various social luncheons were given in their honor, and Mrs. Sullivan spoke before the Berkeley, Oakland and San Francisco Alliances. These ladies added considerably to the Missioners and their help and inspiration.

Oakland Holds the Record

The attendance figures at these meetings actually counted were: 595, 282, 312, 216, 492, 211, 534, 267, 516, 211, 358, 248 and 968, an average of 401 for the thirteen meetings. This average is more than 20 per cent higher than any previous record.

More literature was taken from the table than at any previous Mission. There were over one hundred young people in attendance at the Young People's night. One of the most encouraging phases of the whole series was the large proportion of men present at every meeting. Another interesting fact was that at every meeting there was a very large number of strangers.

The Institutes for Religious Education

Do readers of the Pacific Unitarian fully appreciate the very great importance of Religious Education? Do they realize that only in the church schools are our young people receiving an organized training in the principles of liberal religion, morals and ethics? The homes are in some ways looking after this side of a young person's development; the day schools, as far as they can and dare to do so are helping—but where else other than in the church schools are our children receiving this guidance?

Then again, do not these church schools offer to men and women who have the welfare of children at heart an opportunity not only to help those children, but also to receive inspiration and instruction themselves? Many an adult has become a better man or a better woman through his or her teaching in a Sunday school.

In order that children, teachers and parents may be better able to cope with the intricate and often discouraging problems of our complex, modern, everyday society, the Department of Religious Education of the American Unitarian Association under the personal supervision of the Associate Secretary of that department, Rev. Florence Buck, D. D., is to conduct three Institutes—at the First Unitarian Church, 925 S. Flower St., Los Angeles, April

19th to 25th, inclusive; at the First Unitarian Church, Bancroft Way and Dana Street, as well as at the Pacific Unitarian School for the Ministry, Berkeley, April 26th to May 2nd, inclusive; and at the University Unitarian Church, Sixteenth Ave., N. E., Seattle, May 6th to 12th, inclusive.

These institutes have been arranged at a large expense to the department. They are one more evidence of the generous co-operation on the part of our Central organization in Boston, to give to the Coast churches something they need in order to be better instruments for good. That these churches and their church school workers, friends, and parents will well respond there can be no doubt.

The program for each institute is entirely comprehensive and appealing. Already the churches have been well circularized with printed copies of these programs. Too much publicity cannot be given the various lectures, speakers and conferences. Everyone in attendance will have the fullest opportunity to ask questions, to express his views, and to discuss important matters involved in lecture or conference. Furthermore, there will be at each institute the opportunity for social intercourse. All meetings are open to the public. Especial attention is called to the public meeting to be held in the Sunday evening of each institute.

In brief every friend of religious education should seize this opportunity to attend these meetings, to partake in the discussions, and best of all to become interested and determined to take back to their churches and schools much of the inspiration and information they have gained. Those who love children and want to see them guided and directed along the lines of a constructive, liberal religious education will respond. And once more, those persons who feel that what this distorted world needs is more religion and more loyalty to a liberal cause will not fail to attend these meetings—for only in the children of today lies the hope of the world of tomorrow.

As for the programs themselves, copies giving details can be secured from the Secretary of each institute or from the Field Secretary, 612 Phelan Bldg., San Francisco.

Selected

Three Principles of Faith

High tribute to Catholic and orthodox Protestant Christianity was paid last night in the First Unitarian Church, Oakland, by Dr. William Laurence Sullivan of New York City, at the first of a series of thirteen evangelistic services speaking on "Three Great Principles of Faith." He defined the third great principle as that of Unitarian Christianity, which holds that all revelations of God, so thought, must not contradict the revelations in our consciences and our sense of truth.

"The primary principle in Catholic Christianity," said Dr. Sullivan, "is this: First, the Eternal has left a revelation for the souls of men. Secondly, that revelation is contained or almost entirely contained, in the scriptures of both testaments. Thirdly, this revealed word and teaching of God is not to be left to the interpretation of any mere body of readers. The church, speaking through its supreme teacher, gives the true meaning and the authoritative meaning of the revealed word of God to men, and when this interpretation has been given to them, it is their obligation to accept it and obey it. We look with admiration, with veneration, upon the progress of the church that has been founded upon this principle as it marches in its majesty down the ages for so long.

By way of illustration Dr. Sullivan quoted from Exodus, "Thou shalt not suffer a witch to live," and declared that for 400 years of Christianity that command was obeyed. And for a longer period heretics—that is, those who did not believe as the prevailing church believed, were tortured and butchered. And for more than a thousand years the chief religious authority in Christianity taught that if little babies should happen to die before they were baptized they went to hell and in the everlasting furnaces were tortured through all eternity.

"The Unitarian," he concluded, "takes the position that he is free to say that certain things which may be vouched for by very holy people are wrong. If any man did them, they would be wrong; therefore they are

wrong, whoever does them: If the Unitarian is true to his traditions he is jealous for the glory of God and will not make the Father of mercies the author of manifest wrong."

S. F. Journal, March 19.

Why I Attend Church

Mrs. Grace S. Hurwood

(Awarded first prize in a recent contest in the Oakland Tribune).

I go to church because I desire to be associated with those who think life is very much worth while, and to be united with them in the bond of devotion to Christian ideals, the worship of the Highest, and service to mankind, which have been the ideals of every Christian church of whatever name since the beginning.

I go because I wish to hear the sermon and gain from it the refreshment and spiritual stimulus that I need, to have my attention focused upon the life and teachings of the One Great Teacher; to have presented to me the motives and incentive to right action, and to feel the inspiration of the beliefs which give force to these motives and incentives.

I am drawn thither also by the social life of the church, its communion of friendliness, and very greatly also by the inspiration of its music and hymns which have been the expression of religious emotion and belief and hope throughout the centuries; beliefs and hopes and motives that have held good through all the changes of time, as the "best things," the things which bring "joy to the world," in as far as the world makes these ideals its own.

"If a man claims to know and speak of God and carries you backward to the phraseology of some old mouldered nation in another world, believe him not. Whence this worship of the past? God is one and omnipresent; here or nowhere is the whole fact."—*Ralph Waldo Emerson*.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble and our interest in all that would enrich and beautify our life.—*Phillips Brooks*.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

THE GREAT ADVENTURE

1. "The essence of us is forward striving toward a flying goal."

2. "You are working out your eternal destinies now."

3. "The great thing in the world is not so much where we stand as in what direction we are moving."

4. "I have learned this, at least, by my experiment, that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."

5. Life is longing. . .

Life is the lifting up of hands to the never-attained,

Life is the many-thundered charging up receding heights."

6. "To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go."

7. "Sail forth— Steer for the deep waters only,
Reckless O soul, exploring, I with thee,
And thou with me, for we are bound where
mariner has not yet dared to go,
And we will risk the ship, ourselves and all."

8. "Always we are following a light,
Always the light recedes; with groping hands
We stretch toward this glory, while the lands
We journey through are hidden from our sight
Dim and mysterious, folded deep in night,
We care not, all our utmost need demands
Is but the light, the light! So still it stands
Surely our own if we exert our might.
Fool! Never can'st thou grasp this fleeting
gleam,
Its glowing flame would die if it were caught,
Its value is that it doth always seem
But just a little farther on, Distaught
But lighted ever onward, we are brought
Upon our way unknowing, in a dream."

1, Foster; 2, Sill; 3, Holmes; 4, Thoreau;
5, Oppenheim; 6, Oxenham; 7, Whitman; 8,
Amy Lowell.

Bishop Quayle sent the following note to the Board of Foreign Missions of the Methodist Church recently: "Am getting along fairly well. The doctors are trying to find out what is the matter with me. I hope they will succeed, for I'd hate to get well of the wrong disease."

Books

BECAUSE MEN ARE NOT STONES,
Jabez T. Sunderland. The Beacon
Press; \$1.50.

Dr. Sunderland has brought out a timely book and the Beacon Press has done its part well. "This is a book for men and women who are tired of religious words and forms that mean nothing today; of creeds and theologians that are coffins of dead beliefs, of professions that end without deeds. It is an appeal to an age starving for a *living* religion." It is an answer to the question: "Is there a God? Does he know and does he care? The author believes that the question can be answered affirmatively." His answer is not of dogma and theologies, but is the response of the whole rational, ethereal and spiritual nature of man.

We all *must, because we are men, and not stones*, ask these questions. Unless they can be answered affirmatively, the universe becomes soulless, purposeless, and without significance. If we can find an answer that satisfies—practical and religious, preeminently the answer of *man's deep heart, of God in man's soul*—in so far as it is that, it is *eternal and true*.

Dr. Sunderland devotes eight chapters to the consideration beginning with "The Soul's Cry for God"—pathetic and inextinguishable. "Without God the universe loses its meaning. Without God reason is baffled in its every flight. Without God our ideals are dreams and our hopes are bubbles. Without God faith's feet stand on nothing. With God, a real God, a God of Infinite Wisdom and Love, the world is rational; the universe is alive; man is immortal; hope lights eternal fires; love reigns in all worlds, and there is no good thing in earth or heaven that is not waiting to be ours."

He then considers "The Higher Conception of God." The thought of God like all other great thoughts, is an evolution. "A higher, larger, more reasonable conception of God is slowly making its way into the thought of our times." Men say they do not believe in God, "when the thing they really mean is, they do not believe in such or such a

crude or childish or unreasonable conception of God."

He then treats of "God and Life's Deepest Experiences," "God and Human Sorrow," "God and Great Calamities." He gives a chapter to the better world that Robert Ingersoll thought he could have made. His concluding chapters are "God Who Knows and Cares" and "Working with God." It is not a long drawn out plea or a vain effort to prove the unproveable. It is a compact statement of the claims of the spirit and the certainty of the soul,—a reassuring persuasive book that is worth one's while to read carefully and trustfully.

Any of these books may be had at Unitarian Headquarters, 612 Phelan Building.

TRANSYLVANIA IN 1922. The Beacon Press; \$1.00.

A commission was sent last summer to Transylvania by the American Unitarian Association and the American Committee on the Rights of Religious Minorities. Their report is just published, "Transylvania in 1922." The report was compiled by Rev. Louis C. Cornish, D.D., with the assistance and advice of other members of the Commission, Rev. Palfrey Perkins of Weston, Mass., Rev. Lawrence Redfern of Liverpool, and Rev. Harold E. B. Speight of Boston. It clearly establishes facts which show that Roumania is oppressing the people in the new territory ceded to her by the peace treaty. Protestants, Roman Catholics, Jews alike, all who are not Roumanians, are being oppressed and robbed, and unless Roumania establishes a just government there will be no permanent peace.

The Unitarian churches in Transylvania, which was formerly the easternmost province of Hungary, suffer in common with all the churches except the Greek Catholic. The Roumanian government has for the most part treated the province as a conquered territory. At first there was much personal abuse and a general breakdown of the fabric of Transylvania life. In 1920 the English and American Unitarians sent representatives who strongly protested against unbearable conditions, and physical

abuses have largely ceased, but 20,000 Roumanians were brought in to Roumanize the country and the ancient and high culture represented by the religious minorities has been well-nigh crushed out. The universities and churches suffer severely. The Roumanians are influenced by Oriental tradition. Until about half a century ago Roumania was a province of Turkey and the government is antagonistic to all that is Occidental, and out of sympathy with Transylvania traditions. The report considers conditions in Budapest and other parts of Old Hungary, and gives detailed accounts of visits to fifty or more Unitarian churches, and also the schools and college of Transylvania. It recounts the harsh treatment of the minority churches and finally submits a basis of adjustment to be submitted by all the non-Greek Catholic churches to the Roumanian government.

Transylvania is one of the richest districts in Europe, a broad and most fertile plain surrounded with beautiful mountains. On this broad expanse are rich cultivated fields, beautiful villages built around ancient churches and a few considerable cities, among them ancient Torda and Cluj-Kolozsvar. The latter, before the war, was famed for its university and other institutions. The life of the Transylvanian people is vividly told with amusing incident and narrative.

A CENTURY OF UNITARIANISM IN THE NATIONAL CAPITAL. Jennie W. Seudder. The Beacon Press; \$1.50.

Under the auspices of the Washington chapter, Unitarian Laymen's League, Mrs. Jennie W. Seudder has published the annals of our church at Washington from 1821 to 1921. She evidently speaks by authority and from deep interest, as her name appears among the trustees of All Souls Church from 1901 to 1904. The church at our national capital has had an interesting history and at the present time occupies a central point in our affections from the double reason that a great church is being built and that the minister who has served for 22 years, by far the longest period in its history, served for several years our Po-

mona church, and is held in admiring regard by all who remember him.

Nineteen names in all appear on its list of ministers, from Robert Little, who was the first minister, to Ulysses G. B. Pierce, the present incumbent. Among them are Clay MacCauley, 1877-1880, and Bradford Leavitt, 1897-1900. Among the distinguished names who seem to have filled in vacancies are Edward Everett Hale, Orville Dewey, Samuel Longfellow, Moncure D. Conway, William H. Channing and Rufus P. Stebbins.

The names of the trustees show the character of its supporters. They embrace Justice Samuel F. Miller, Hon. Wm. E. Chandler, Hon. Dorman B. Eaton, Hon. Carroll D. Wright, Gen. A. W. Greeley, Gen. Rufus Saxton, Dr. John Edward Mason, Hon. W. A. Richardson and Prof. Wm. H. Dall.

The church was organized Nov. 11, 1821, and for fifty-six years was known as the First Unitarian Church. Among the original 27 members were John Quincy Adams, John C. Calhoun, William Eliot and Judge William Cranch. Robert Little, the first minister, who served six years, was an English Unitarian, a friend of Priestley. He was very active in the forming of the church, including the raising of funds, which he naturally sought in Boston. He was an eloquent preacher. He was devoted to literature and national science, and not without interest and influence in politics. A sermon he preached depicting the dangers from the election of General Jackson was spoken of 38 years after as "grand." In June, 1877, the First Church reorganized under the name of All Souls Church. Dr. Bellows preached the dedication sermon of the new building on January 29, 1878. Clay MacCauley was ordained the next day. Dr. MacCauley had urged the reorganization and proposed the new name. He wrote a new constitution and made a new grouping of the various organizations within the church. He sought to reconcile differences and infuse new life. The author of the memorial says: "It was fortunate that such a leader answered the call of the church at that time. He brought to the service a well-trained mind. He had torn away the

husks of orthodox dogma from the kernel of truth which they conceal, and had resolved thereafter to interpret that truth after the liberal manner. . . . The reorganization of the church proved its efficiency in enlarged congregations and increased interest. In May, 1880, Dr. MacCauley resigned his position and most of his life since then has been spent in Japan." He is now a resident of Berkeley.

The record of attendants at All Souls Church embraces most of the leaders of the nation, as they passed across the scenes historically. Presidents Fillmore and Taft followed Adams. Webster Sumner, Boutwell, Long, Morrill, Hoar, Spofford, Pritchell, Horace Davis, Kent, bring up the procession. The Laymen's League has a membership of 130 live men, while the Woman's Alliance exceeds 300.

The new church at Sixteenth and Harvard is being built from the design of Coolidge and Shattuck of Boston, and will be a noble structure in Colonial style of dark red brick and light stone, with a seating capacity of 934, of which we all may be proud and grateful.

From the Churches

ALAMEDA.—The Unitarian Church at Alameda held a very enjoyable evening together on March 16th. The ladies of Unity Circle were responsible for the dinner, at which about seventy people were seated. Then followed a meeting in which over a dozen members of the congregation spoke. The occasion for this get-together was the desire to have a full congregation as the first step to a strong church.

Many suggestions were made covering details of church equipment, method and organization. Mrs. G. E. Plummer advocated the forming of a choir of young people. Mrs. Hermann Krusi suggested that the younger women of the church form a junior Unity Circle. Mr. Lefferto Knox, president of the Alameda chapter of the Laymen's League, announced that the League had a fund of a hundred dollars to devote to the music for the young people's dances and entertainments. Mr. Ernest P. McRitchie urged that parents send their children to Sunday-school,

and praised Mr. Onthank's work as superintendent. Dr. Leander Van Orden spoke warmly of his pleasure at seeing the church so full of spirit and hope. He emphasized the necessity that the church must serve its community and especially young people, to have a wholesome growth.

Mr. Herman Krusi told an amusing story of a man with many ailments, threatened with many operations, till it was found that when his diet was corrected his liver and kidneys and heart and appendix and nerves would all function properly. So a church of young people will also function properly, and to get young people into our church is a sure cure for all its ills.

In another speech Mr. Krusi pointed out that the emphasis in the Unitarian Church is no longer on the unity of God, but on honesty and reason. "If a man's reason leads him even to atheism he should follow it without fear, and should still remain in the church. Character is more important than doctrine."

Miss Gertrude Walker said the keynote of Unitarianism should be the promotion of the fullest intellectual development for every individual. One of the little girls of the Sunday-school told her mother, apropos of her story books, "I do enjoy my brains."

As a result of the dinner new members were received into the Laymen's League on the spot, and others were interested in the church activities. Mr. Eugene Goudey, church organist, presided at the piano. Mr. Frederick Levin of San Francisco sang two solos and repeated encores. The minister, Rev. Gordon Kent, acted as chairman.

BERKELEY, CAL.—The Channing Club has once more proved its loyalty by attending the Mission meetings especially on Young People's and Sunday evenings. Plans are being formed for the Club's vacation trip to Inverness next month. There are about fifty-five members of the Club at present. The Sunday School shows a consistent and splendid growth under the direction of Dr. Coffin and Mr. Rode. Mr. Leavens' "Bible Quiz" is most valuable, the response he receives from the pupils being most enthusiastic and enlightening.

FRESNO, CAL.—A new Young People's organization has been formed, to be known as Unity Club. Its President is an ex-service man, Mr. Guy Bishop; its Secretary, Miss Edith Main.

LONG BEACH.—On Easter Sunday the Long Beach Church will rejoice that it can hold its services in a beautiful and usable building, completely paid for and free from debt; and that it has the money well in hand for the church furnishings needed.

Easter is a time for rejoicing and they will celebrate. With the customary Easter service they include a Fellowship service. Just before the sermon all who have united with the church since the dedication of the new building, as well as others who now wish to unite will go forward and receive the right hand of fellowship from the minister acting in behalf of the congregation.

Rev. Cora V. Lambert of Chicago will occupy the pulpit on April 8th.

LOS ANGELES.—We have experienced a wonderful spiritual awakening and are proud of the fact that we are Unitarians. We cannot say how far-reaching the preaching mission has been, but this we do know, that the Unitarian Church is certainly far better known in the community than ever before. We have received an unprecedented amount of newspaper publicity. Including the three Sunday mornings there were 16 meetings attended by a total of 4916 persons,—an average of 307 for each meeting. The highest attendance was the last Sunday night—490 were present; the second Monday night the attendance dropped to 176. We have reason to be grateful to the Laymen's League, to Dr. Sullivan and Dr. Westwood, to Mr. Smith, the precentor, and Mr. McDougall, the secretary, for their efforts on our behalf.

The Alliance entertained Mrs. Wm. L. Sullivan with a tea at Mrs. Douglas Donaldson's beautiful home on Tuesday, February 27th. She was also our guest of honor and luncheon speaker at our March birthday meeting on Thursday, March 1st. Her talk was telling us of the Alliance work in the various churches

she visited, also giving us the course of their visits from here on. In the afternoon Dr. Horace Westwood, D. D., of Toledo, Ohio, gave us a wonderful address on "Psychic Investigation, Promise or Menace." He spoke from personal experience, and ended his talk by advising us to leave it alone. We had a splendid audience at both—115 for the luncheon and 160 for the afternoon program, which filled out hall. At our next meeting during our current events from the Christian Register the subject was brought up about changing the name of our church. It was thoroughly discussed and all were opposed to having it changed. At our March 15th meeting, Mr. Backus gave a most interesting talk on "Applied Science."

The Young People's Religious Union have been considering the world religion. Mr. Backus gave them a talk on Shinto, the national religion of Japan. Feb. 25th Mr. Dougal spoke to them, also Mr. Robt. Pepper, the latter on "Confucius." March 11th, Professor Bennett M. Allen, on "Zoroaster and the Religion of the Parsees." March 18th, Mr. Ralph Wilson on "Mohammedt."

The Laymen's League had a supper and an evening during the preaching mission with 80 out for the occasion, as did the Young People with 50 present. They marched in a body into the church.

OAKLAND.—The annual church dinner was held on March 14th. A very large company, more than 200, were accommodated in Wendte hall. Mr. Wendte, under whom the church was built and for whom the spacious social hall was named, is now a member of the congregation and the chairman of the Board of Trustees. He presided at the meeting very pleasantly. One appreciated feature was the bringing in of an 81 candle-power birthday cake which was placed before the very popular church treasurer, Chas. H. Redington.

The report showed a year of hard work and good work on the part of Rev. Clarence Reed. The budget recommendation was for about \$2000 in advance of last year and it was unanimously adopted by people who knew very well what it meant.

Mr. McDougall, secretary of the Mission and Mr. Carl B. Wetherell, field secretary, spoke in encouragement and appreciation. Mr. Reed followed feelingly in conclusion and offered an earnest prayer.

PORTLAND.—The sermons for March have dealt largely with the call to fellowship in the Faith. Mr. Eliot is always loyal to the church and its interests and responds to every call for forward movements. He has during the month maintained a Special Young Peoples Class meeting after the morning service. Marked interest has been evident and an earnest purpose shown by the young people to share in church opportunities and responsibilities.

One helpful adjunct of the service lately established is a church hour kindergarten. Different young ladies volunteer each month to take charge in caring during the hour of the morning service of little children too young for church attendance making it possible for their parents to enjoy the church service in peace and confidence.

On Sunday afternoon, March 4th, the members of the church choir gave "In a Persian Garden," by Sifa Schmann.

SALEM, OREGON.—A Chapter of the Laymen's League has been organized, with twenty charter members. Mr. Fereshetian has been acting chaplain of the Oregon Senate. He recently addressed three high school assemblies in communities adjacent to Salem.

SAN DIEGO.—The wise prediction of Mr. Bard that this church needs only to make itself better known to attract many people who belong to no church has been fulfilled. For six Sundays, concluding with Easter, a local mission was held. Extensive advertising was done, social gatherings were held each Wednesday evening around the fireplace with informal addresses and music, thereby making the new people feel at home.

The campaign closed Easter Sunday with a total attendance at the six Sunday services of 3429, an average of 572. There were 72 adults and 18 young people who joined the church Easter. Ten

more are to fall in line within the next few weeks. The total attendance for the six weeks at all meetings—church services, forum and Wednesday evening social gatherings—numbered 10,566. The total attendance Easter Sunday at three services was over 2000.

SAN FRANCISCO.—Mr. Dutton has continued his sermons on "The Foundations of Religion."

His topics have been, "Christ and Christians," "From Authority to Experience in Religion," "The True Universal Church."

On March 25th, Dr. William L. Sullivan preached on "The Ascent of Souls." The church was well filled and the congregation gave rapt attention to the eloquent and uplifting sermon.

The meeting of the Channing Auxiliary held on March 5th was unusually well attended. After the usual business session, the Channing readers gave "The Dover Road" by A. A. Milne. Mrs. Edwin Stadtmuller reviewed the play, and it was charmingly read by Mesdames Brooks, Crawford, Hammond, Liechtenstein, and Miss O'Neill. The usual book review was held on the 19th. Owing to the continued illness of Mr. Dutton's daughter, Rabbi Martin Meyer reviewed most interestingly "The Story of Utopias" by Louis Mumford. It urges a unified purpose in life. Life must be a synthesis. Don't tear down, adjust; build up. It is a plea for conservative reconstruction. A lesson most needed now.

The Society for Christian work held two fine meetings. The Unitarian Mission casting its uplifting glow over both. On March 12th, Mr. Kenneth McDougall, secretary of the Laymen's League for the mission meetings, gave us a glimpse of the personnel of the Missionary Band and told of their most successful Mission in Los Angeles.

On March 26th we had the great pleasure of hearing Mrs. Sullivan tell more in detail of the Missions, through the United States and Canada, which Mr. Sullivan has conducted, with the assistance of some of our noted preachers, the three objects of the Missions she gave as:

First: That Unitarians themselves may find their faith revived, or reborn.

Second: That Unitarians and their belief may become better known, and

Third: That the vast army of the unchurched (statistics show that from forty to sixty per cent of our population are not affiliated with any church) might find interest and profit in our faith.

An informal reception was given Mrs. Sullivan and Mrs. Smith. The tea-room was bright with lilacs and spraying fruit blossoms, and a pleasant hour was spent. Mrs. Wyckoff, one of the Board of Directors of National Alliance and Mrs. Harris, President of Northern California Alliance both gave greetings to the Society.

The speaker of the afternoon, Mrs. Charles H. Godfrey of the U. S. Immigration Bureau, gave us an enlightening and impressive talk on "Americanization." A Red Letter meeting.

Sparks

"That musician said that the tune haunted him. 'Why shouldn't it? He murdered it.'—*Jack-o-Lantern*.

The professor of Biblical literature at William Jewell College has been dismissed for his radical views. The college is situated in Liberty, Mo.—*Life*.

Wealthy Judge (lecturing a prisoner)—A clear conscience, my man, is more to be desired than riches. Prisoner—All right, sir. I'll swap with you.—*Life*.

Teacher.—"What is the meaning of a false doctrine?"

Johnny—"That's when the doctor gives the wrong stuff to sick people."—*The Medical Quip*.

"I really dislike to talk to her; she has such a habit of finishing one's sentences for one. You know the kind?" "Yes, they listen faster than you can talk."—*Boston Transcript*.

Constable—What are you doing around here, waiting your chance to steal a chicken?

Colored Man—No, sah. De jedge reformed me last month, and I'se jest out testin' maself.—*Judge*.

The Postoffice Mission

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*This is an independent committee not connected with the Woman's Auxiliary of the Portland church. We include it as a sister Mission.

Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1922 Sacramento St., San Francisco, Cal.

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Unitarian Headquarters, 612 Phelan Building
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Following Jesus

Let no man fear that reverence and love for Jesus will diminish as time goes on. The pathos and the heroism of his life and death will be vastly heightened when he is relieved of all supernatural attributes and powers. The human hero must not have foreknowledge of the glorious issue of his sacrifices and pains. He must not be sure that his cause will triumph; he must suffer and die without knowing what his sacrifice will bring forth. The human exemplar should have only human gifts and faculties. If these principles are true, the more completely progressive liberalism detects and rejects the misunderstandings and superstitions with which the oral tradition and written record concerning the life of Jesus were inevitably corrupted, the more will love and reverence grow for the splendors of truth and moral beauty which, as a matter of indubitable fact, have shown from the character and teachings of this Jewish youth. Already we see many signs of the approaching fulfillment of Whittier's prophecy,

"Our Friend, Our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee."

—Charles W. Eliot.

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God our Father. Man our brother.

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Editorial

In a recent *Christian Register*, Rev. Edward H. Cotton gives account of an enlightening interview with Commander Evangeline Booth of the Salvation Army. There was much that was suggestive in it. Perhaps her testimony on prohibition is entitled to more weight than most estimates, for her opportunities of observation are unsurpassed.

"Commander Booth has written a paper on prohibition that has attracted wide attention and been commented on favorably, even enthusiastically, by leading men. Perhaps no person in the United States is in a better position to observe the good or ill effects of the anti-liquor law, and so I asked her her judgment on the effect of the prohibition amendment.

Her reply came at once and with fervor. It is wonderful! Wonderful! If it should take fifty years to get liquor entirely out of the country, obliterated from the streets, washed from the cellars, it would be a thousand times worth the effort. The achievement of prohibition in a country organized as this one, is one of the greatest accomplishments of history. Think of the many today who never had fifty cents in their hands, who now have bank accounts. Think of the many women who never received a cent from their husbands' wages, since all the money went into the rich brewer's till, who now have a regular amount to spend for themselves and their children. Why, if every one else fought to keep prohibition away, the thousands of reformed drunkards and inebriates would fight to keep it here."

We need direct testimony like this that we may be able to bear with some degree of patience the detestable selfishness of those who either have "still a little or a little still," or who relapse with easy readiness into license and lawlessness.

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Some times, as we wander on the marshes of the world, we fall into the sloughs of doubt. All seems seamy and unsound and we stumble along over the slippery surface, too concerned over our foot-hold to look up to the clear sky, and the shining sun. On every side we see indifference and selfishness, unrestrained by any sense of responsibility, that often result in acts of wickedness or folly. The few who have a dim sense of soul seem to have a hard and thankless time in fighting for decency, while those who are in for a good time regardless of consequence, and untroubled with scruples seem to escape from suffering and flourish with any bay tree.

But few perish by slipping into sloughs. It is unpleasant and clothes are muddied but we crawl out and all we lose is patience and perhaps overconfidence. And if we dip into the shallow water of moral distrust we cannot with any comfort or satisfaction sit down and wait for the tide. We scramble out, clean our clothes, seek the highway, get into the sun and go on, whistling. Things are not always what they seem. We judge without having all the evidence or knowing all the facts. We need to consider the unseen and never to forget that the sun *does* shine, whether clouds and fogs intervene or not. There is a world of the spirit, and its laws are as immutable as those of the material world which are comprehended by our own senses, and even they are not easily found out. We are never quite sure. Copernicus died hard and even Newton seems modified by Einstein. Who of us can keep up with the knowledge of physical facts? Can we even imagine the infinitesimalism of the electron, that if able to touch elbows with his fellow, would find room enough in a linear inch to accommodate six trillion, three hundred and fifty billion individuals? But

we are not interested in these wonders half as much as we are in the score of the Seals or the Giants.

And so, we may have faith in the final triumph of the good, or lacking that we may have no particle of doubt of its essential value.

In the midst of apparent indifference something may occur that proves that it is not real. Here is a group of young people attending our State university. They seem bent on enjoyment and essentially frivolous. They dance and hike and flirt. A very few are serious and straight-laced and the university itself is glibly spoken of by the ultra pious as "Godless."

In a few weeks the President will give way to his successor. Last week he announced that he would speak to the students on Science and Religion—whether what they gained through the intellect was all they could learn, and what in spite of all proved facts they might believe. He took the largest auditorium on the campus—the Harmon gymnasium—and the voluntary audience packed it. He spoke two nights and crowds listened sympathetically and reverently. It is testimony to appreciation to real religion that Dr. Barrows should have chosen it as his virtual farewell topic, and that the student body should have so heartily heard him. Barrows is essentially a manly man, and his unequivocal endorsement of religious experience as a human necessity was the more impressive, that it held no suggestion of pietistic cant.

He plainly declared it fallacious to claim that "we can have scientific knowledge of phenomena only, and that so far as what may be behind the phenomena is concerned there is no evidence which entitles us either to deny or affirm anything."

"Philosophy does not give a demonstration of righteousness, of God, or of Heaven, conclusive to the average or the general mind. What it may do—and this is sufficient and an estimable service—is to prove that religious hope is at least rational; that faith in what cannot be scientifically proven or metaphysically demonstrated is nevertheless not rationally impossible."

"Adhering to the scientific method alone, regarding the senses only, there is no refuge but in the agnostic position. And as human kind we rest unsatisfied."

But to accept the scientific position, does not deprive us of the privilege of belief in things which science cannot disclose. We are permitted, and indeed, compelled to keep distinct what we accept as scientific knowledge and what we adhere to as religious faith."

"Faith is more than hope, it contains an element of active will. Faith involves a decision, namely, the decision to live so far as we can in the hope and confidence that righteousness will triumph; that God does exist; that our spirit is imperishable. It means staking everything on this hope; it means all the efforts and decisions of life in accordance with this hope; it means a definite choice to try unceasingly to do right instead of allowing ourselves to do what human nature frequently tempts us to do; it means the nurturing of religious confidence by care, meditation, and worship. And if we will consult the abundant records of religious experience we will find that it brings increased assurance."

"Religious experience seems to me to be the most rewarding experience man can enjoy, without it human life is poor and unsatisfied; without it our own lives will, in large part, fail. You cannot neglect this matter, it is too important. There is too tremendous and too significant a human experience behind you that warns you not to neglect it."

There is evidence that the interest in religion is more considerable than we are apt to think. It is often quiet while the surface of life is ruffled by the tragic, the commonplace or the amusing.

We learn to discount the newspaper head lines as the most important guides to current history and to remember that scandal and crime and the slaughter of the automobile are not the main facts of life. The one banker who defaults monopolizes the space and the 9,999 who go not astray are unconsidered. A wise professor in Berkeley once said that when stirred by misery he could endure life only by thinking of the happy homes on College Avenue. We all need some College Avenue to give us courage. Churches seem decadent and materialism rampant, but something happens to give us heart. All sorts of people help on some good cause like establishing a community chest or relieving misery in the Far East, and we find out that they *do care*. Some of them find little use for some churches, but they also worship who serve. Occasionally something occurs that tends to reassurance and points the way to the vital things of life.

The Atlantic Monthly reflects public interest at about its best. In the April, 1923 issue we find three of its principal articles devoted to phases of religion and a fourth in which church conditions are the main interest. As none of them appear to be by Unitarians it may be well to consider their standpoint.

The Very Reverend Dean Inge writes on the Catholic church and Anglo-Saxon mind, in which, with cogency and wit he combats the opinion that Protestantism is a spent force and that the Christianity of the future will be Catholic. There is nothing to indicate it, conversions are relatively few and fecundity is a false hope since deficiencies in education and industrial virtues keep the population on a low level and prevent them being fully industrialized. No genuinely Catholic country has been able to support a dense population. He

has little fear from Anglo-Catholicism. It looms large in ecclesiastic politics but has small hold on the laity. It will probably end by enriching Protestantism with such romantic and aesthetic accessories as are compatible with its principles.

The modern type of civilization is not compatible with Roman Catholicism, which is Mediterranean and suits the people of the South of Europe when they wish to be religious at all, but has never suited the Nordics. The Roman church is the last survival of political autocracies and its sympathizers are anti-democratic. The Catholic universe of truth is static. Progress and modern liberalism are anathematized. Its attractions are numerous and potent. It is human and definite, it is picturesque and gives expression to the mystery and pathos of human life. It is an art that makes good its claims. "One might say brutally: There is only one thing against Catholicism—it is an imposture; and there is only one thing in its favor—it works."

Protestantism loses much from being split up. It is undisciplined and chaotic. But it has elements of strength that Catholicism does not enjoy.

"Catholicism sat like a sister of mercy by the death-bed of its mother, the ancient culture. Protestantism was the nurse of a lusty child, modern civilization. Its affinities with the original gospel are stronger than those of Catholicism. The week-day religion of the Goth is an ideal of valor and honor, of truthfulness and fair dealing. The one unpardonable sin in England is to be a 'cad,' that is to fall short in courage, personal honor, self-respect, truthfulness, generosity and fair dealing."

These are the qualities which have made the English race respected in the world. The idea of chivalry is an integral part

of our religion. It is more compatible with Protestantism than Catholicism.

It is encouraging to find the Dean assigning the three leading motives of Protestantism as "to revert to primitive Christianity, to inspire moral and political reform, and to accept the religious witness of the inner man," and he declares the last requirement the most essential.

Prof. H. H. Powers of Cornell contributed a paper on "A Question for Christians." The question is concerned with what Christianity has to say about such problems as now perplex us. He first touched upon war. He finds the first utterance of the Founder to be "one of the most pronounced pacifist documents in existence." He then reflected the sentiment of the Essenes with whom he had sojourned. His nature was spiritual but it was also extremely aggressive and in the rough-and-tumble of life antagonism and aggressiveness were speedily developed and we hear no more of turning the other cheek.

"Christianity has remained throughout its history unmistakably militarist, not loving war for its own sake, but ever ready to use it for what it considered to be worthy ends."

In the case of the woman taken in adultery, Jesus, in declining to condemn her, regarded primarily the individual irrespective of social relations, refusing to recognize the organized character of society. He stands for individual salvage, while conservative society has always stood for social quarantine.

With economic questions Jesus showed the glorious irresponsibility of the idealist and prophet. In beauty of expression his utterances are unsurpassed but they disparage thrift and forethought.

Spiritual forces to him are so immeasurably more important and the economic struggle is so confusing that it forfeits all sympathy. The followers of Christ today do not live like the lilies or the birds. They believe in taking thought for the morrow. The rich man is not asked to dissipate his fortune in charity, but to organize it for the honest service of society.

In fact, we find divergence—often a complete conflict—between the teachings of Jesus and the slowly matured conclusions of his sincere followers. All teachings must lend themselves to the interpretations which experience shall dictate.

It is necessary constantly to revise the laws of conduct to meet changing conditions. The necessity for constant revision of procedure co-exists with an equal necessity for unchanged emotional relations. The result of the conflict is that the revision of social procedure is necessarily made under disguises, and in a manner which *merely intellectually considered*, is essentially disingenuous. Christianity offers no talisman, provides no magic formula, no convenient rule of thumb. It leaves us still to discover the hidden knowledge and solve the hard problems and assert our rights and endure our hardships in the spirit of Christ. The triumph of Christianity is nothing else at last analysis, than the triumph of reasonableness and kindness among men."

The third article "Beyond the Strife of Tongues," by Dr. George A. Gordon of the New Old South Church of Boston, is a wise consideration of controversy in which he speaks of those who hotly affirm as fundamentals various beliefs, saying: "One may sympathize deeply with the zeal of these persons, even praise their passionate desire to vindicate what they believe to be true, and yet hold that the ideas cited are not only wanting in the character of funda-

mentals, but that they are simple foolishness."

He refers appreciatingly to the great controversies of the past, through which both parties became deeper in thoughts and wiser. A new brotherhood has arisen between scientific men and religious teachers. We have revised our conception of God and enlarged the sphere of his presence.

"The Christian church may be very simple and completely adequate. It need cover no more than the essential faith and service of Jesus: That the universe in which we live is of infinite compassion toward human beings, and is ready with the fullness of its benignity to help them to attain, and to be their best."

John Sterling writes of "New England Villages." Fairport had two churches, one Baptist, the other Unitarian. Returning after many years he seeks his grandfather's pew, and finds great changes in religious views. The people do not know when or how they have lost such an ancestral possession as hell. "Dismayed that their one ancient point, the absolute and literal authority of their Bible, is to them no longer valid, they are dumb before the realization that all their eternal verities have a new and strange evaluation."

"The church, as a church, is not a positive force, it is not vital, it is not convincing. It is a survival, a steadily diminishing one. In the afternoon a goodly number would wend their way to the Unitarian church. There is no choice whatever between the creeds and beliefs of these two churches. But there is something in the reasonableness of the Unitarian church, its intellectual sureness, the possiblensness of its faith for human beings, and the fine patience with which it pursues its way in the midst of

a cold-shouldered community which suggests an elemental strength, to which the sister church is not blind.

If "to err is human" the editor is very human, for he erred grievously last month in ascribing to Dr. Sullivan the words on the cover setting forth "The Unitarian Purpose." He copied them from what appeared to be an interview in a city paper. They were printed after Dr. Sullivan had left. His good friend, Clarence Reed, soon undeceived him. He had written the words in an article in an Oakland paper from which the apparent interview was deducted. Dr. Sullivan might have written them and so far he has not complained at being saddled with them,—but the truth is never out of date and Clarence Reed is entitled to the credit of pithily and strikingly stating our purpose.

Attention is called to the list of 25 new books this month added to the "Henry Pierce Library" of the San Francisco church. They may be drawn by personal application at any time at the church, Franklin and Geary, or by correspondence (postage being paid) by any one of whose responsibility the librarian is assured.

—C. A. M.

Our Hidden Peace.

When shadows gather on our way,
Fast deepening as the night,
Be thou, O God, the spirits stay,
Our inward Light!

Amid the outward toil and strife,
The world's dull roar and din,
Still speak thy word of higher life,
Thou Voice within!

When burdens sore upon us press,
And vexing cares increase,
Spring thou, a fount of quietness
Our hidden Peace!

Though fond hopes fail, and joy depart,
And friends should faithless prove,
O save us from the bitter heart,
Indwelling Love!

—Frederick Lucian Hosmer.

Notes

The Berkeley church applied the Community Chest idea to its appeal for miscellaneous collections and called for \$600 for its missionary chest. The congregation promptly went over the top contributing more than double what had ever been collected through separate appeals.

Unity Circle of Alameda held its annual meeting and election of officers on April 6th. The officers for the next year are: President, Mrs. Raymond Holmes; secretary, Mrs. Rauswell Smith; treasurer, Mrs. A. Manuel; president's counselors, Mesdames Duncan M. Wright and M. Gallego.

The many Pacific Coast friends of Rev. and Mrs. Fred A. Weil of Quincy, Mass., will feel deep sympathy with them at learning of the death of their son Frank who was struck and knocked off his bicycle by an auto truck near his home in Quincy. Mrs. Weil is the daughter of Rev. Dr. Eliot of Portland and Mr. Weil was for several years previous to his Denver ministry in charge of our church at Bellingham.

Informal discussion of the future of the Oriental races marked the meeting of the Unitarian Laymen's League at Pasadena, on March 29th, Thursday evening. Rev. Bradford Leavitt led the discussion, in which H. A. Tupper and other members participated. C. M. Fenton, vice-president of the league chapter, presided at the meeting.

Rev. Clay McCauley, now residing in Berkeley, has been invited to revisit his alma mater, Princeton University, at its next commencement day, June 19th. and to receive therefrom the honorary degree of Doctor of Divinity. He naturally hopes to be able to accept the very high academic distinction, and his friends will rejoice with him in the well-won recognition. On the eighth of this month of May he will be congratulated on having attained his eightieth birthday, an honor he cannot escape. He will not be called upon to cross the continent; it will come to him unsought and incidentally. He will be welcomed by those in the same class.

In his sermon of April 8th, Rev. Thomas Clayton of Fresno, said: "We must hold this truth in this age of reckless living:—goodness in the long run is the only thing that really pays."

"The Church of the Open Door" was the subject of a recent sermon by Rev. Clarence Reed of Oakland. He believed it impossible to truly define religion. A student of comparative religion has compiled 10,000 definitions of religion and not one of them is adequate to express the real nature of religion. Each person needs to look out upon the universe with his own eyes and endeavor to interpret its meaning.

Rev. Charles Pease of San Jose lately spoke on the absence of faith as the great source of unhappy world conditions.

As an illustration of the loss of connection between faith and ideals in the world today, Dr. Pease referred to the visit of Lord Cecil to America in the interests of the League of Nations. "It's not a want of faith in this particular type of international association which is to be deplored," he said, "but rather the fact that we have lost faith in each other, that because of distrust we dare not outline a broad platform to make justice the basis of international relations."

The way to the attainment of faith is the essential of religion and the vital need of the world.

It was proposed by the University authorities at Berkeley to give a series of Sunday afternoon concerts by the San Francisco Symphony Orchestra at the Greek Theater during the summer school session. It would be necessary to charge an admission, not to make money but to pay the musicians. Before completing arrangements and making the announcement the plan was submitted to the Fellowship of Churches for its approval, and the Association referred it to a committee who concluded that it would tend to commercialize Sunday and therefore they withheld their endorsement, whereupon the proposal was dropped. Thousands of music lovers will be deprived of a great opportunity by the puritanical qualms of a handful of the *unco guid*.

Rev. C. S. S. Dutton has been asked to deliver the address at the approaching Commencement Exercises of the University of California.

Americanization work in California will receive much inspiration from the visit of Miss Amy Spalding of Indiana during May and June. Miss Spalding is a national field worker on Americanization of the Woman's Christian Temperance Union. She is a graduate of the Taylor University, Indiana, and has taken post graduate work at the Columbia University. She understands the problem of the foreigner thoroughly, and is helping to solve it sympathetically. She will speak in many of the cities of the State, and will hold a five days' institute at 500 Laguna street, San Francisco.

We regret to chronicle a disastrous fire that occurred on April 9th at Salem, Oregon. The faithful Fereshetians, for economy and convenience had fitted up living rooms in the basement of the church. In the early afternoon during the absence of both Mr. and Mrs. Fereshetian fire was discovered pouring from the upper windows.

Willing hands in the crowd which congregated succeeded in saving several chairs and a sewing machine from the burning basement, otherwise the entire contents, which included a valuable piano, were lost.

Rev. Mr. Fereshetian knew nothing of the fire until informed by the Chamber of Commerce. Mrs. Fereshetian was attending Willamette university at the time. They have rented a cottage on N. 16th street until more suitable quarters can be secured.

There's a silver lining to every cloud. No sooner had the fire been extinguished than personal calls were made by the ministers of the Methodist, Presbyterian and Episcopal churches offering sympathy and the use of their churches. Many merchants in the city assured the Fereshetians of their willingness to help, while the newspapers and various organizations were most generous in expressions of regret. This is all particularly encouraging when one recalls the unfortunate prejudice openly felt against our church less than two years ago.

Contributed Church and State

Prof. William S. Morgan

PART ONE

Several years since, at a meeting of the Liberal Ministers of New York City, our thought was directed to good books to read for the approaching vacation. The late Thomas R. Slicer mentioned among other books a remarkable volume, "Studies in History and Jurisprudence" by the Honorable James Bryce, author of "The American Commonwealth" and at that time British Ambassador to the United States. Slicer said, he had derived more benefit from reading this than any dozen books he had perused in a dozen years. When my vacation came I put this book in my bag. I threaded my way through two volumes of fourteen hundred pages and was not only repaid but inspired. Mr. Bryce traces the development of law and order and analyses and discusses the political constitutions of all the civilized countries of the world. It contains one chapter of remarkable perspicacity—the chapter on "The Law of Nature." After reading it, I wrote to Mr. Bryce thanking him for his book and particularly for this chapter, for it enabled me, to accomplish what I had utterly failed to bring about before, that is to say, to find the rightful place of politics in my general scheme of philosophy. His reply was very courteous; only a few students like myself, he thought, ever read the book, but I assure you it deserves a very wide circle of thoughtful readers.

This leads me to my first thought—a thought much in line with that of Mr. Bryce, that all political and religious institutions originate in man's nature. Aristotle contended that man is a political animal. Man is also a religious animal; he is incurably religious. The ethical and religious in man are one and inseparable. They may be separated for purposes of analysis only. Religion does not consist merely in a series of realizations and contemplations; not in reverential attitudes of mind expressed in the ritual and forms of worship alone; not merely in that state of ecstacy which leads the soul to the mount of transfiguration, in which state it transcends

the disrupting forces of life and acquires a satisfaction and peace, so that it may be resembled to a beautiful cathedral, which is filled with a suffused radiance, which covers the worn tapestry and rough places with a surpassing beauty; but religion also consists in the embodiment of these experiences and inspirations in life. If religion be of any value it must make a difference with human relationships, that is to say it must affect the ethical life of man. Therefore I am constrained to conceive of religion not only as the realization that we are essential and contributory parts of a system, which includes all that the universe is and means but also essential and contributory parts of humanity, a humanity in which each of us owes something to every man.

A famous definition of justice has come down to us from the Institutes of Justinian: "Justice is the constant and perpetual desire to pay a debt, which we owe to every human being." This definition of one of the virtues is so comprehensive as to suggest the whole round of our human interrelations. The principle of the brotherhood of man is involved. Every living man owes a debt to every living man just because they are brothers. They are products of the same force, the same longings and ideals move them, the same wonder about the mystery of the universe and the future surrounds them, the great emotions of the human heart are common to them, and being thrown together upon a limited area of this small globe they are bound together by political, economic and general social conditions. In other words we are once more thrown back upon the principles imbedded in our nature: they are principles of justice and principles of brotherhood. I am not ignoring the fact that we shall also discover principles of selfishness and that these have their proper place in any of our ethical relations. What I am concerned about is to show that all ethical and religious principles are derived from human nature—this nature of course conceived also as being a part of a larger scheme than its own immediate course either in the form of the individual or society.

I invite you now to my second thought. Please think with me for a short time

of religion and politics as an expression of natural law.

We must distinguish between a sentiment in an individual and its incorporation in a social organization. Religion is an individual possession but becomes social as it governs and modifies the conduct of individuals. And therefore by social is meant something larger than is represented by a synagogue, a church, a temple, a mosque or a shrine, even more than a thousand philanthropic and educational institutions; it means the entire impact of the individual upon human beings.

This is similarly true of the ethical impulses. I am now separating them from the religious, which is entirely unnecessary, in order to meet our conventional distinctions. These impulses also become social in a larger sense than is represented by a sovereign power, a stable government, a law court, for they enter into all attempts to foster justice and brotherhood among men. Both religious and ethical institutions are the lengthened shadows of principles imbedded in human nature.

The Greek immigrants into Asia Minor and Italy have compelled the modern world to think in their terms. The great phrase in the vocabulary of these Ionic Greeks was *Natural Law*. They discovered something permanent in nature, including of course, human nature, in spite of eternal flux. They observed some power constantly present in the process of birth, which was in no way dependent upon or referable to their volition. They named this power *Phusis*, the word the Romans used was *Natura* and our word is nature. *Phusis*, *natura*, nature are words in three different languages meaning birth. By nature the Greek meant the power manifesting itself in the process of birth. It was a constant, permanent power. By a process of reasoning they found it present not only in birth and growth, but in man's entire life. There are constant factors present in the social group as well as in the individual. They are constant factors appearing in human society over against the accidental, the artificial, the transitory, the local. The Roman jurists applied this notion to the law of nations, a department of law applicable

to nationalities other than Roman, to whom Roman law was unknown. It was the application of the principle of justice, fair dealing and common sense—principles imbedded in human nature to the relations of men, whether Tuscan, Umbrian, Greek or Carthaginian. That is to say, the ethical nature of these people made them a law unto themselves. The Roman lawyers merely employed natural law.

When the philosophers of the seventeenth century wrote books on the subject of ethics, they developed this principle of natural law. Thomas Hobbes was the father of modern ethics. He refused to accept ethical principles from a church however ancient, from a Bible however sacred or from any authority outside human nature. He found in the mind of man all principles necessary for the conduct of human society. Natural law, which was identified with the law of reason became the great watchword. Live in accordance with reason; live in accordance with nature became the political cry of democracies the world over. All men in political institutions were held to be born equal before the law; this was a political birthright, this was a law of nature.

The meaning of this for our discussion is that religion and politics, issuing ultimately in the organizations of church and state, have their origin in human nature; they are expressions of human needs and ideals. They are one and inseparable. The New Testament gives expression to this unity by saying that religion consists in love to God and love to man and we might add the only tangible expression of love to God is love to man. A church is the embodiment of the principle of religion for ideal purposes, the stimulation of man's spirit and the encouragement and enforcement of his efforts towards human betterment. The State is an embodiment of the principle of religion under the form of government for political groups and institutions of law and order for the well-being and betterment of human society.

The ideal therefore is the identification of these two institutions, church and state. Recurring to Aristotle, he had a correct intuition in identifying ethics

and politics. I wish to advance a little upon this thought and say, that ethics and religion are essential parts of politics. A political society or governmental group live together for what purpose? Evidently, so that both the individual and the group may live the fullest life of which they are capable. The individual restrains himself for the good of the whole; the group in turn protects the individual and endeavors to cultivate in the individual a sense of obligation and privilege toward the group. What is the ethical life? Once more it is a self-conscious individual acting for the good of both himself and society. What is the religious life? None other than what has been mentioned. In politics, in ethics, in religion, the ideal is common, more perfect individuals in a more perfect society. Identical in ideal, wherein do they differ? They differ only in the method with which the ideal is enforced and in the method of its expression. In our modern life a man unites of his own volition with a political group, which imposes its ideal through government and law upon him. In our ethical life, a part of it is inextricably involved in the political and a part cultivated aside from this deals with the betterment of the individual and society. In the religious life by example and precept from the leaders of the race, all ideals are cultivated, the ideals that inspire government, law and order, bringing to the presence of the magnificent power manifested in the universe. In all churches in all lands, by whatever names, men have realized that they are somehow indexes to the eternal power. They have dared to call it heavenly Father believing thus that we are not merely in a universe of law and force but also in a universe of reason and love, in which all its forces are marshalled toward the production of self-conscious souls, a universe of meanings beyond our ken, a universe of purposes beyond our ken. They have endeavored to realize their unity with its fundamental power and their lives have become sublime. They have found peace at the heart of endless agitation; religion has given them the crowning ideals of life, given them something that can be infused into the humblest task, something that can

sustain them in the tragedies of life, something that crowns with joy the successes and comedies of life. Since the state therefore is based upon ethical and religious ideals, and politics embraces the most general grouping of society, I think the position fairly well established that organized religion is a department of politics.

Events

Rev. H. N. Brown to Retire

For nearly twenty-eight years Rev. Howard N. Brown, D.D., has been minister of King's Chapel in Boston. About a year and a half ago Rev. Harold E. B. Speight was called from Berkeley as his associate. Mr. Brown has been in the ministry almost fifty years and wishes to be relieved of all responsibility. He asks to be allowed to retire on Nov. 10, the anniversary of his settlement and at that date he will become minister-emeritus and Mr. Speight, who has been in active charge of the church administration, will be his constituted successor. At a recent meeting the wardens and vestry having recommended a considerable expansion of the week-day program, the report was adopted. This program will be put into effect early in the fall and already a number of the leading preachers in the country have expressed their willingness to co-operate.

The membership of the Society of King's Chapel has been increased and on Easter Sunday a class of boys and girls was confirmed. The members set as their goal for the coming year the doubling of the membership. A new parish house has been secured, and is in use.

The report of the *Boston Transcript* contains an item of special interest to the Berkeley church:

"Milen C. Dempster, a student at the University of California, will be student assistant in the fall, when he comes to study for the ministry at the Theological School of Harvard. He will renew his relationship with Rev. Mr. Speight, who was his minister in Berkeley, Calif."

In closing his report, Rev. Mr. Speight referred to the continued co-operation given by ministers of various denominations who assist in the week-day services

in the winter months, and to the support given by the church to the various church federations, missionary associations, and charities, the total contributions representing generous gifts and appropriations.

Sale of Portland Church

Late advices from Portland, Oregon, announce the signing of a contract for the sale of the historic site at Broadway and Yamhill to a syndicate of business men. The consideration is \$200,000 and the wooden church edifice will make way for a business structure.

Under the original platting the lot was described as lot No. 1, block No. 210 of the city of Portland. In 1853 this parcel was sold by W. H. Bennett, sheriff of Washington county, Territory of Oregon, at public sale to satisfy delinquent taxes amounting to 15 cents.

It brought \$2.50. It changed hands to D. W. Corbett in 1858 for \$250. The Unitarian church incorporated in 1866 and the next year, the Ladies' Sewing Society furnishing the most of the money, they bought the site, then in the outskirts of the city in the edge of the woods for \$2000 and built a chapel 50 by 60 feet at a cost of \$2,250. When Rev. T. L. Eliot and family arrived on December 24th, 1867 it was ready for occupancy free of debt. There were then less than 10,000 people living in Portland; now there are more than 300,000.

From the day of his arrival the new minister took an active part in the civic and social life of the town. The Unitarian society continued in growth and prosperity under the leadership of Rev. Mr. Eliot until his retirement and the church is now one of the strongest religious organizations in the city. Dr. Eliot's son, the Rev. W. G. Eliot, Jr., has long been its pastor and his venerable father pastor emeritus.

The present edifice which incorporates the original chapel was erected in 1879. As yet the church organization has not decided where to locate its new place of worship. A number of locations are already under consideration.

The congregation will continue to use its old home for several weeks, until other arrangement is made.

The Long Beach Conference

The conference of the Southern Sections of the Pacific Coast will be held at Long Beach, May 8th and 9th. Rev. Oliver J. Fairfield, pastor of the Long Beach church, and vice-president of the Pacific Unitarian Conference, announces the program to be followed for the two big days.

All of the sessions will be held in the Unitarian church situated at Ninth St. and Lime Ave. At least ten and possibly twelve churches will be represented at the conference by pastors and leading laymen. In the forenoon of the first day, the chief address will be given by Dr. Lewis C. Carson, D. D., pastor of the Unitarian church at Santa Barbara. His talk will be followed by a discussion which will be led by Rev. Theodore C. Abel of Hollywood, and Rev. Paul M. McReynolds of Santa Ana.

At noon a luncheon will be served the delegates by the Alliance Society, the women's group in the Unitarian church, at the head of which is Mrs. S. P. Luce. A program will be given by the ladies immediately after the luncheon. Two of the speakers will be Mrs. D. B. Mersereau of San Diego, and Miss H. R. Spaulding of Los Angeles, both directors of the Alliance.

The afternoon of the first day will be spent in recreation. The delegates will be taken about the city in automobiles and given an opportunity of seeing the principal points of interest. On Wednesday evening the conference will close with "The Platform Meeting," at which Rev. E. Burdett Backus of Los Angeles will preside.

Addresses will be given by Rev. Howard D. Bard of San Diego, and Rev. Bradford Leavitt of Pasadena.

Third Annual Institute at Star Island

With characteristic foresight the Unitarian Laymen's League seizes upon early spring for its preliminary announcement of the third annual institute for religious education, to be held in midsummer, July 28 to August 11, at Star Island, N. H. The 282 chapters are urged to take immediate action look-

ing to the appointment of delegates to this institute.

The Chicago influence will be very pronounced this year. Arrangements have been completed for an institute faculty that will include:

Dr. Theodore G. Soares, dean of the department of practical theology of the Divinity School of the University of Chicago. Returning for the second year, Dr. Soares will give five lectures on the Old Testament, and five on the New Testament.

Professor A. Eustace Hayden of the University of Chicago will give five lectures on the nature of religion and the converging tendencies in the great religions of the modern world.

Henry F. Cope, A.M., D.D., of Chicago, General Secretary of the Religious Education Association, is scheduled for five lectures.

Negotiations are in progress looking to a series of lectures by Dr. Hendrik Van Lön.

Dr. William I. Lawrance, secretary of the department of religious education of the American Unitarian Association, will have charge of the curriculum, assisted by his associate, Dr. Florence Buck.

The Laymen's League announces as the first and foremost aim of the institute, the training of a different group of laymen each summer so that they shall return to their churches able and anxious to take an active part in the activities of the church school. The League seeks delegates capable of becoming leaders in church schools, who desire the training that they may become leaders.

Chapters are urged to select delegates who are chapter members; who are young; who have not attended either of the two previous institutes; and who have not hitherto taught in the church school. The Laymen's League will pay one-fourth of the round trip traveling expenses of each duly appointed delegate remaining the full two weeks, and one-fourth of the subsistence for the two weeks at the Isles of Shoals. Chapters will pay \$20 tuition for each delegate, or \$15 each for two delegates.

All communications relating to the institute should be addressed to the Unitarian Laymen's League, 7 Park Square.

Field Secretary's Department

Edited by Carl B. Wetherell.

The Field Secretary has visited all our churches in Oregon, Washington, and British Columbia during the past month. It is good to report with all honesty that of the six visits North he has made, this one is by far the most encouraging. In practically every church there is a noticeable strengthening both in activities and in morale.

At Eugene nearly seventy people attended a church supper prepared and served by the local chapter. The Alliance here has nearly doubled in numbers; its influence in the community is now well recognized and respected. The Chapter is busily engaged in raising money to complete the improvements to church and manse. More and more contacts are being made and maintained with students and faculty of the University, especially through the College Center assistance received from the Laymen's League. The new manse is most adequate and has been furnished very attractively under Mrs. Eddy's supervision. The minister has been approached regarding the proposed Community School of Religious Education, and the part he might play in the same.

The next stop was at Portland, where the Field Secretary preached, addressed the Young People's Fraternity, the Sunday School, and the annual meeting of the Chapter. The last event was a most delightful occasion, especially as the Chapter members renewed their pledge to carry on in a more effective way than has been the case in the past year. Since the Secretary's visit there the property has been sold and the Chapter can now be relied upon to support the trustees in meeting and solving the many difficult problems ahead. The Chapter voted to raise the necessary funds to send a delegate to the Star Island Young People's Convention and Sunday School Institute.

Seattle came next—a luncheon meeting with the University Church Chapter at which it was announced that 1800 copies of Dr. Sullivan's "Unitarian Christianity" were being mailed to students of the University of Washington. This is one phase of the College Center work being carried on by this Chapter.

The next event was a very fine supper and meeting of 52 members of the First Church in the splendid home of Mr. and Mrs. Frank B. Wilson. The spirit of family friendliness was fine. Excellent reports were given by officers of all the church organizations. It becomes more and more apparent that very soon this loyal group, strongly supporting the fine work Rev. and Mrs. Krolfifer are doing, will have to be housed in a church home. This is their problem—it will be solved some time, we hope, in the near future—and when it is, watch them grow. The next evening came another interesting supper and meeting of some sixty-eight members and friends of the University church. Here, too, the Secretary noted steady and encouraging growth in membership, church attendance, and financial strength. The forthcoming Sunday-School Institute was discussed, and the various Coast activities reported. It is good news to know that Dr. and Mrs. Perkins expect to pass the summer in England. Several valuable conferences were held with our two ministers and with members of both churches.

Victoria came next. Here a meeting of Alliance and Chapter members was addressed and on Sunday the pulpit supplied. This issue of the *Pacific Unitarian* contains a report from Victoria—so no further comment is needed. The same delightful courtesy and appreciation were as ever shown.

That same Sunday, in the evening, the Secretary had the privilege of preaching in the Vancouver church, and of addressing a joint meeting of the Alliance and laymen the following evening. The new pews have made a very happy improvement, things look brighter and better at Vancouver than ever before, according to what everyone "who knows" reported. Mr. and Mrs. Thomson are now settled in a home of their own. Mr. Thomson is speaking frequently at various community functions, all of which tends to set our church right in the minds and hearts of the Vancouver people.

Dr. Perkins visited Bellingham with the Secretary. A luncheon conference with five laymen, some personal calls, and a pleasant session in the evening

with two of the leading laymen was the program for that day. Plans were discussed for the hopeful early revival of our work there. The laymen are keeping their membership in the League so that this contact will not be severed.

The next place visited was Spokane where the Secretary addressed a joint meeting of the two Alliance branches, after which came a most delightful social occasion—tea. The meeting was held at the Hotel Davenport and was attended by about forty-five ladies. A conference with the Sunday School superintendent and teachers followed. Two delegates are to attend the Seattle Institute. The next day came a luncheon with sixteen laymen at which an organization committee was appointed to proceed with the revival of the Spokane Chapter. Several calls were made and some interesting conferences with minister and people held.

Saturday and Sunday, April 21 and 22, were spent at Salem. Here again the undaunted spirit of loyalty and determination was shown. Not even a fire can burn out the ardent enthusiasm of Mr. and Mrs. Fereshetian, and one of the best Boards of Trustees on the Coast, nor of the loyal church members. Fifty persons attended the dinner on Saturday evening at the Hotel Marion, while on Sunday morning fifty-three were present even if the Field Secretary were the preacher. A League Chapter has been organized, the Alliance is busier than ever, while the Thursday Evening Minister's Emerson class is well attended and is proving a "feeder" to the church. Recently fourteen joined the church. A new and adequate building is greatly needed—and now that much of the local prejudice has banished there is no reason, given the proper equipment, why the Unitarian Church in the capital city of Oregon should not make its influence felt throughout the state.

Yes, our work in the Northwest is on the "up." There is a mighty lot to be done, but consecration, courage and the crusading spirit are there. With these forces at work, nothing is impossible of accomplishment.

The Field Secretary will not attend the May meetings in Boston this year,

but will remain in the East for the sessions of General Conference, the Ministers' Institute and Annual Convention of Chapter Delegates—the last two meetings to be conducted by the Laymen's League. All sessions will be held at New Haven, as noted elsewhere in this issue. In addition to these meetings the Secretary will attend the Young People's convention and the Sunday-School Institute at Star Island, Isles of Shoals, N. H. He expects to leave for the East about June 6th via Portland and Seattle. The Headquarters will be open all summer and as usual communications will receive prompt attention and visitors a cordial greeting.

NOTES.

On April 21, there were 12,179 members and 282 Chapters of the Laymen's League.

The Woodland pulpit has been supplied during April by Rev. Berkeley Blake of Sacramento, Rev. Elmer A. Robinson of Palo Alto, and by Mr. Beaver Robinson, in charge of our College Center work at Stanford University.

The Los Angeles Chapter was lately addressed by President Ira N. Hollis of the Worcester Polytechnic Institute, Massachusetts. Reports state that his address was exceptionally fine and cordially received.

It is to be sincerely hoped that all of our Coast churches will be represented by delegates at least at one of the coming conventions and institutes in the East this summer. To be sure, the distance and expense are great; on the other hand the inspiration and information gained from the attendance at any or all of these gatherings are greater. With the financial assistance offered by the League, it would seem reasonable that many of our Chapters might justifiably be expected to send properly qualified delegates.

The Los Angeles Institute for Religious Education was well attended, all churches in Southern California being represented. There were many present not connected with our churches. About 300 attended the Sunday evening meet-

ing, when a pageant was presented, preceding the address of the evening by Dr. Brooks of Pomona College.

We welcome this from the Calendar of the newly organized church in Chicago, Rev. Fred Merrifield, minister:

"All Souls Church and the Jackson Park Church are now one in spirit and organization, united for a great forward-looking movement in this young and vigorous neighborhood. It is a great pleasure to announce that the vote at Lincoln Center last Sunday was absolutely unanimous and wholehearted. Together we should, in a few months, muster a working force of at least two hundred members. If we plan today for a far-reaching membership campaign, we shall surely attract a wideawake constituency, and give permanence and steady enthusiasm to our movement by getting our building plans under way at an early date. Shall we congratulate each other most heartily and all set to work for the noble future awaiting us?"

The church is officially known as "All Souls Church of Chicago"—what a wonderful name for any church! The *Pacific Unitarian* offers its most cordial greetings to this new society and its splendid minister, and wishes both a prosperous voyage together. No city in the country offers a bigger chance for Liberal Religion than does Chicago. We rejoice with you!

Our readers may be interested to know the ideals for which this new society stands. They are: (1) A religion of humanity; (2) Scientific accuracy and absolute honesty in facing the facts of life; (3) Freedom of thought, with a high sense of personal and social obligation; (4) a creedless, riteless church, eager to meet modern needs in modern ways; (5) a practical, constructive program; (6) Reverence, moral earnestness, friendliness.

Its staff of lecturers—for there will be a wide variety of speakers on Sunday mornings—include the very best of liberal thinkers in and around Chicago. This neighborhood movement is affiliated with the American Unitarian Association, which has given very generous backing to the enterprise. The types of

work proposed are lectures and addresses, religious services, open discussions, a school of religion, social life, a church building.

Found in *The Unitarian Church News* of New Orleans, La.:

There is a new cry in our ears in these modern days. It is the cry of the child. Every child born into the world has a right to be well-born, and to have a reasonable opportunity to make the most out of its life. Right here is the root cause of practically all our evils, pauperism, crime, and any evil you can mention. Let the energies of civilization, of religion, education and love be directed to the uplift of childhood.—*Rev. Alva Roy Scott*, minister of First Unitarian Church, Knoxville, Tenn.

The following from the West Newton, Mass., Calendar:

"The most distant member of our Chapter must be Mr. Thomas S. Newman, who sends his membership fee from Okmulgee, Oklahoma. There is no Chapter there, so he joins ours. That is loyalty. But some day there will be a Chapter in Okmulgee. His family and four others are starting a Unitarian church. They held their first meeting January 21, in the rooms of the Chamber of Commerce. They are advertising and inviting all who will to join them. That is faith and more loyalty. When you subscribe to our missionary funds, your money goes to help such ventures."

Is not that the *biggest* opportunity for spreading Liberal Christianity—through lay centers?

The churches are playing safe and are afraid to follow the example of the Master all the way. In every way, thinking people are lamenting the utter stagnation of religious bodies, due to spiritual paralysis. It is they, and not the common people themselves, who have limited the power of the Almighty, through their lack in faith, their over-conventionality, their failure to follow spiritual leaders, and this same sickening desire to play safe.—*A. Maude Royden*.

The Biggest Yet

With the co-operation of Yale University and the active support of Mayor David E. Fitzgerald of New Haven, Conn., the Chamber of Commerce, and the leading hotels, preliminary arrangements have been made for the holding of the thirtieth meeting of the General Conference of Unitarian and Other Christian Churches, and in conjunction with this meeting the Chapter Convention and the Ministers' Institute sponsored by the Unitarian Laymen's League.

Unitarians everywhere will do well to direct their attention to these statements of time and place—September 10-16, 1923, New Haven, Conn.—and to determine now to be among those present at a meeting which cannot fail to attract the largest gathering of Unitarians in recent years assembled for a similar purpose outside of Boston.

Let it be repeated that during the second week of next September Yale University and New Haven will be the scene of the usual meeting of the General Conference last held in Detroit, in October, 1921; ministers will be invited to assemble in an institute arranged by the Unitarian Laymen's League along the lines laid down last year at Andover, Mass.; and the third annual Laymen's League convention will be in session.

This announcement is made possible only after weeks of the most exacting planning on the part of high officials of the General Conference and the Unitarian Laymen's League. Chief Justice Taft has given of his time as president of the General Conference, and many league leaders have conferred with Dr. James R. Angell, president of Yale, Mayor Fitzgerald, and other interested organizations and individuals.

As Anniversary Week, 1923, should mark the close of a successful year in the promotion of Unitarian thought and practice, so let the coming year be even more successful, as it must be if Unitarians everywhere firmly resolve to be among those present when the roll is called at New Haven, Conn., September 10-16, 1923!

Selected

Mission Extracts—Sullivan

THE HOME

"The most difficult of all arts, which is the living together of the adventurous spirit of youth along with the prudent wisdom of age; the adjustment of differing temperaments and tastes; the training of other minds as well as our own; the to God and country as well as in the educating of noble youth for service to God and country as well as in personal character—these are the purposes of a home, the highest and the hardest that human beings can attempt.

"The home begins with youth. What youth is the home is likely to be. And youth can in no better way prepare itself than by remembering that the young men and women of today are to be the parents of tomorrow, of the American tomorrow. For young men and women I propose two words that summarize all duty and responsibility. The two words are honor and strength.

"Honor is the sentinel within, the counsellor of the soul, the eye that sees us though no other eye does. Strength is the power that breaks all seductive baseness to pieces, holds in reserve the words of scorn for every crawling surrender, and is the cleanser of all the infections of corrupt opinion. Let youth hold to its heart honor and strength, and it may have all the liberty it wishes. The question is not whether there is too much liberty; it is how liberty is used, and what character controls and guards it.

"Every one in a home must learn reticence as well as speech. Timely silence is nowhere so golden as in the circle of the family. Silence is the power that calms tempests; forgiveness is the restorer of all that the storm has wrecked.

"Teach children. Have no patience with the view that they should grow up destitute of the lessons your experience can give. Teach honor. Teach power. Teach self-discipline as the guide of impulse; for one who knows no other master than impulse is irretrievably ruined."

CULTIVATE THE SOUL

"We cannot experimentally know what a soul is unless we cultivate it. If a man lives only for his stomach or his greed, of course he will not know what you mean when you talk of a soul. But then he is not a man he is only half a man, or perhaps a fraction still smaller. But cultivate the soul, as your higher impulse urges you to do; know what Right is, in all its awfulness and beauty; know what Truth is in all its authority and glory; know what reverence and aspiration are in all their sacredness, and what will happen? You will find yourself in a world of reality beyond time. You will live in an eternal order. You will transcend flesh. Now every high spirit who has done this, knows with absolute certainty that this timeless world, this eternal order is his true home.

"This gives not merely the hope of immortality, but the sense of it. It means that as the lungs were meant to breathe air and the blood to flow in its channels, the spirit within us was meant by its inherent law to find itself in a world of Right and Truth and Beauty. Its home, its development, cannot be in anything lower. This, if we have eyes not only for the body's perfection but the soul's, is our clearest indication and our deepest persuasion of the soul's deliverance from flesh, and the solemn consequence of it is that when we enter by this deliverance into that timeless world, we shall take station in it, according to our service of eternal ideals here."

"Religion consists in the following of the way of Christ. We have said that concerning the matters of creed, involving complicated questions, mental, physical and historical, in all these respects you may feel free to choose which ever of them your reason tells you should be chosen; to reject which ever one of them your reason and your conscience tell you should be rejected. But over and above all we have urged you to hold fast to the Gospel, to that inner character which Jesus forever preached, and to trust in the Everlasting Father, which he forever taught to men.

"This is Liberal Christianity. This is the foundation of the Unitarian church."

Mission Extracts—Record

INDUSTRIAL DEMOCRACY

"To every incoming alien America is a synonym for freedom. What he is compelled to learn, often by harsh experience, is that American liberty is not liberty from the law, but liberty under the law. To every free born American citizen this orderly freedom is a birthright. This birthright of freedom was purchased for us by the heroism and self-sacrifice of our fathers.

"It can be preserved in all its integrity and passed on to those who come after us only by the heroism and self-sacrifice of the men and women of today. Otherwise it will be taken from us and given to a people who bring forth the fruits thereof.

"There are two facts which history makes clear. First, when freedom is first experienced, it comes as an achievement, not as a free gift. And secondly, liberties are not interchangeable. They follow one another in logical order. Men may desire to exchange political freedom or religious freedom for industrial freedom, but it cannot be done.

"It is only as men realize that they are equal before the law and in the sight of God that they begin to chafe under the necessity of being regarded as hands in a factory or cogs in an industrial machine. Instead of being a substitute for political or religious freedom industrial freedom rests square upon it and could not be maintained for a day if these were renounced.

"Thus, the achievement of industrial freedom is the next step in the realization of the democratic ideal. Our present evils are due to our attempts to democratize industry. The cure for democracy's ill is more democracy, not less. The ultimate solution of the industrial problem will come through the application of the golden rule in place of the rule of gold. The control of industrial relations is a trust from God; it must be administered on behalf of our fellow men."

THE TRAGEDY OF THE TWICE-BORN

"There can be no doubt as to the reality of conversion. Nor as to the genuineness of its results. The doubt

is as to its normalcy. One instance of genuine conversion is sufficient to prove the possibility of the second birth. It does not prove its inevitability nor its universality. It is a mistake to assume that because it is sometime the result of an emotional crisis it can never be the result of gradual growth. If one has refused to bring his impulses and desires under rational self-control, so that life is not bringing him its best gifts because he has not prepared himself to receive them, then for him the new birth must involve a complete right-about-face. This is the tragedy of the twice-born. It is the penalty for failure to grow as one ought.

"But if one's whole life has been a continual process of growth in grace, if one is unconscious of any such alienation from God and from all good men, such a crisis is not only unnecessary; it is impossible. The child who is born into a religious home and reared in a religious atmosphere will remain a stranger to the spiritual crises which are so frequent in the biographies of the saints. If he is born right and kept right he will not need to be born again. In churches which make such an emotional crisis the aim, these crises are frequent. In churches like the Unitarian which aim at gradual growth such crises are unknown."

The student of science, after years of study, is compelled to say, "There is no explanation of natural phenomena too wonderful to be credible; there is no law too marvellous to be discovered in operation; I can invent no order of nature more majestic than that which actually prevails." The believer in the childhood of man to God has the firmest of all possible grounds for the conviction that there is no Kingdom of heaven too glorious to be established in time and in eternity by the strength of the Lord's right hand, and in the tender faithfulness of his love.— *H. W. Crosskey.*

Let me but love my love without disguise
Nor wear a mask of fashion old or new,....
Nor play a part to shine in others' eyes..

But what I am, to that let me be true....
For love is but the heart's immortal thirst
To be completely known and all forgiven.

—*H. Van Dyke.*

Scriptures of Mankind

Arranged by Rev. Clarence Reed

The Way to God

1. "A humble knowledge of thyself is a surer way to God than a deep search after learning."

2. "The way is like a great road; it is not difficult to know. The trouble is only that man will not seek it. Do but go home, and seek it; you shall have an abundance of teachers."

3. "Son of man, thou art the son of God. Rouse, heart! put on the garments of thy majesty, and realize thy equal, thy free, thy immortal membership in the Eternal Order."

4. "Beneath the dome of this universe we cannot stand where the musings of the eternal mind do not murmur round us and the vision of His loving thought appear."

5. "Where I, O God! in churchless lands remaining,
Far from all voice of teachers and divine,
My soul would find, in flowers of Thy ordaining,
Priests, sermons, shrine."

6. "Reason can reach nothing except through the senses; God, by essence, cannot be reached through the senses; if He is to be known at all, He must be known by contact of spirit with spirit, essence with essence; directly; by emotion; by ecstasy; by absorption of our existence

7. "Thou art hidden from us, though the heavens are filled
With Thy light, which is brighter than sun and moon!
Thou art hidden, yet revealest our hidden secrets!

Thou are hidden in Thy essence, but seen by Thy bounties.

Thou art like the wind, and we like the dust;
The wind is unseen, but the dust is seen by all.

Thou are as Reason, we like the tongue;
'Tis reason that teaches the tongue to speak.
Thou art as Joy, and we are laughing;
The laughter is the consequence of the joy.
Our every motion every moment testifies,
For it proves the presence of the Everlasting God."

1. Thomas-a-Kempis, 2. Meñcius, 3. Howison, 4. Martineau, 5. H. Smith, 6. Henry Adams, 7. Rumi

Don't worry when you stumble. Remember a worm is about the only thing that can't fall down.—*Coleman Cox.*

From the Churches

BERKELEY.—Growth and increasing activity in church affairs continue to mark the status of the church of Berkeley. The congregation is considerable larger than a year ago, and the church organizations show more activities of a worth-while nature.

Easter Sunday, April 1, a special service was held at 10:15, at which the children of the church school presented a pageant, "The Renewal of Life," beautifully worked out and presented. The sermon by Mr. Leavens followed, at the regular hour of service, his subject being "The Lord of Life." Other topics have been: "Greatheart," "Mighty Minorites" and "Natural Religion." The last Sunday Rev. Edson Reifsnider preached most acceptably on "Our Yesterdays."

The Laymen's League had a fine meeting on April 15th. Prof. William S. Morgan speaking on Church and State and inspiring a good discussion.

On April 15th the Channing Club elected officers for the coming year. President, Peveril Meigs III; Vice-Presidents, Katherine Shepardson and Lannes Davis; Secretary, Caroline Coffin; Treasurer, John Dempster.

LOS ANGELES.—The church activities have been very numerous for the past month. Six new members were taken into the church Easter Sunday and two little ones christened. Mr. Backus has been growing and broadening wonderfully in the past year. His sermon Easter was a splendid one on "Life Triumphant." On April 8th he preached upon "Should the United States Join the League of Nations."

On April 15th, Mr. Backus and Mr. Abel, the Hollywood minister, exchanged pulpits. Mr. Abel gave a very thoughtful discourse on "The Purpose of Man." Mr. Backus' subject on April 22nd was "Life's Supreme Treasure."

The Laymen's League held its monthly meeting on April 17th. Mr. Ira N. Hollis, president of the Worcester Polytechnic Institute, was the speaker of the evening.

The Women's Alliance has held many interesting meetings this month. The

April birthdays were celebrated April 5th, Mrs. Mary E. Howland being the honored member, this being her 90th year.

April 12th was our annual art day. Mrs. Caroline T. Owen gave a splendid talk on "Art Impressions of Europe," she having just returned from abroad. Mrs. N. R. Mayhew and Miss Busch each gave interesting and pleasing talks.

April 19th was a big day in our Alliance, marking the opening of the Institute of Religious Education. There was a good attendance, including twenty-five delegates from sister churches. A special luncheon was served, Dr. Florence Buck and Miss Emilio being the speakers. Mr. Backus gave an interesting talk in the afternoon on "The Einstein Theory."

OAKLAND.—Rev. Clarence Reed takes his vacation in May. He has been favored in the matter acceptable substitutes, having secured Rev. Chas. F. Dole, David Starr Jordan, Dr. Aurelia Rinehart and Rev. Dr. Chas. W. Wendte.

PALO ALTO.—During the past three months the various organizations of our church have been so busy that no one has remembered to send in this report.

The Alliance has had three entertainments: a whist party in February, in March an old-fashioned school at which Dr. Jordan took the part of schoolmaster and the alliance members were pupils, and in April an excellent concert. Although one purpose of these entertainments was to raise money, they all added much to the friendly atmosphere of the church.

The Humanist Club has held its Sunday evening meetings regularly and has had several short hikes to near-by mountains and lakes. In March they gave a supper at the Stanford Union to the European students who toured America under the auspices of the National Student Forum. During the Easter vacation they spent a week at Carmel.

We have been fortunate in having Prof. E. T. Williams of the University of California, Dr. L. V. Harvey of Palo Alto, and Dr. Jordan preach for us. On one of these occasions Mr. Robinson oc-

cupied the pulpit of the Community Church at Los Gatos. Our student assistant, Mr. Bevier Robinson, preached on April 22 at Woodland.

Besides his regular work for the church, the minister has conducted two open forums at the Community House, one on the repeal of the Criminal Syndicalist Law and one for the Fellow Bill to abolish Capital Punishment. He has also been instrumental in organizing a Get-Acquainted Club for the newcomers in Palo Alto. This club meets in our hall, and the number attending and the good spirit prevailing show that it is meeting a present need.

PORTLAND.—The Women's Alliance inaugurated a most successful social for the Young People of our church, April 6th.

It was held in the church school room under the auspices of the Alliance, superintended by Mrs. James Johnson, who decorated the large room and made it look very cozy by skillful arrangement of furniture and Turkish rugs.

About fifty attended and enjoyed sociability, dancing and refreshments.

The various clubs connected with the Society will entertain during the coming year. It is planned to have a May meeting and a picnic in June, when Alliance Church, Club and Young People will meet together.

The Alliance has gained during the past two years over thirty members. The six clubs of the Church are entertained twice a year by the Alliance and give annual reports of their number and work at the May meeting when the retiring officers entertain. It is probably known that the Alliance has a well equipped kitchen with sufficient cutlery, dishes and tables for the entertainment of 250 people.

With regret, we will soon leave the old church of sixty years' service in our cause, but still we look forward to greater efforts in the new church of the future.

REDLANDS.—The Annual Meeting of Unity Church of Redlands was held Friday evening, April 6th. Mr. Lawson Scott was the new member elected on the church board. The reports of

the church treasurer, as well as of the church school and Alliance, showed growth and progress had been made under the leadership of our pastor, Rev. Edward H. Brennan.

The church has held "Hospitality Evenings" during the year, usually the first Sunday of the month. A committee from the Alliance serves a light supper at 6:30 p. m. which is passed by the young people. At 7:30 p. m. is a program. Some recent subjects have been "A Review of Stoddard's Revolt Against Civilization," by Dr. Stillman Berry; a talk on "Evolution," by Prof. Barnes of our High School, and at our last meeting Rev. D. M. Kirkpatrick spoke on "Floral, plus Human Culture." These meetings are well attended and very much enjoyed.

SAN FRANCISCO.—Mr. Dutton's sermons for May have been fine, earnest, and helpful. His topics have been "This is Eternal Life." This was the Easter topic. "Our Need of Perspective," "A Thorn in the Flesh," "Paul in Shipwreck."

On April 5th Prof. Carl Plehn addressed the Men's League on "Budget Making."

The Channing Auxiliary held the April meeting on the seventh. Mr. Edward Freyer interested a very large audience with a lecture on "Africa, the Land of Hidden Treasures." Mrs. Ward Dwight, accompanied by Mrs. Blanchard, sang a charming group of contralto songs.

Two more readings by the Channing Readers were given under Mrs. E. W. Stadtmuller's leadership on April 6th and 20th. This concluded the course.

On Monday, April 16th, Mr. Dutton gave one of his fascinating book reviews, the first one he reviewed being Dr. Rainsford's "Story of a Varied Life." Dr. Rainsford was rector of St. George's. His church grew to be a dynamo for New York. It is a real American book. The second book reviewed was "Outspoken Essays: Second Series," by Dean Inge, of St. James, London, one of the sanest thinkers of the day.

The Society for Christian Work held its first meeting on April 9th, being a real stormy day very few were there,

but after the business meeting the social hour was much enjoyed. On April 23rd we had a fine large meeting. The group of songs given by Madame Stella Raymond Vogt, accompanied by Miss Marie Rambo, gave all great pleasure.

VANCOUVER, B. C.—A social gathering was held in the First Unitarian Church on April 8th, to celebrate the installation of the new pews, which were used on the previous Sunday for the first time. Addresses were given by Rev. Dr. Perkins of University Church, Seattle, and by Rev. Alexander Thompson, the pastor. In moving a resolution thanking all who had contributed to the pew fund so generously that all the money required had been received before the pews were dedicated, Rev. Thompson made special mention of the handsome donation which had been forwarded to them by the Women's Alliance in Boston, made up of the contributions from various branches in different parts of the United States. Such a gift was valuable in itself and doubly valuable in that it helped to form a friendly and fraternal spirit between the churches in the United States and the churches in Canada.

An interesting musical program was rendered. All the items were heartily applauded. After the program refreshments were served in the school room and a social hour was spent.

At the Sunday morning service Rev. Dr. Perkins preached a much appreciated sermon to a large congregation and dedicated the pews to the service of all who might worship in the church. In the evening Rev. Mr. Thompson spoke on the work of Christopher Wren. Mr. Thompson said that it might seem a far cry from Wren, whose genius created such a noble edifice as St. Paul's, to their humble attempt to furnish and decorate the church. But in reality Wren's great work and theirs was similar—the desire to make the House of God beautiful and helpful.

VICTORIA—We have lately enjoyed the privilege of entertaining several guests. In January, Prof. Start of the University of Washington filled the pulpit. In February, Rev. W. E. Powell of Belling-

house was with us for a Sunday, and in March the society welcomed for the first time Rev. Julius T. Krolfifer of Seattle. In April Mr. Wetherell came for his spring visit. All these friends brought a message and gave of their best. On April 7th Dr. John C. Perkins stopped over a boat on his way to Vancouver and christened the youngest member of the society, in the church auditorium, in the presence of a most sympathetic gathering of friends. After this touch-little ceremony Dr. Perkins joined the Alliance at its first annual luncheon, in the Parish House. This was a most successful affair.

At the close of the luncheon the Alliance held its annual meeting. Routine business was transacted and the officers of last year were unanimously re-elected. The reports were most favorable and showed that the small group had accomplished a good deal during the year.

On Saturday, April 14th, a congregational social was held at the Parish House to meet Mr. Wetherell. As usual it was a real family gathering and as such had its own quiet charm.

The Progress of Invention

Eli Whitney invents cotton gin, 1792,
Synthetic gin invented, 1917.

Anthracite discovered, 1812. Phoebe Snow born, 1896.

Telegraph invented, 1837. College students wire home for more money, 1837-1923.

Invention of sewing machine, 1845. Ten thousand men stop work and let wives support them.

Vulcanized rubber invented, 1837. Used in manufacture of pancakes by owner of chain restaurants, 1919.

Traveling salesmen come into vogue, 1870. Joe Miller writes new joke book.

Phonograph invented, 1876. Twelve thousand families move, 1876-7.

Alexander Graham Bell invents telephone, 1876. Two hundred new curses invented, 1876-1923.

Electric lights invented, 1879. College students stop burning midnight oil.

Invention of automobile, 1896. Five hundred thousand families go into bankruptcy, 1896-1923.

Radio invented, 1920. First radio divorcee, 1921.—*Life*.

Storiettes

A San Francisco lawyer is proud of his young son. He had enjoyed last year a small emolument from an humble service and at Christmas had accumulated \$12, which he chose to spend in a gift for his mother. He was wisely counseled to select the gift himself, and he went to the White House and asked for the largest book, with the most gold on it that the amount would buy. The only book that complied with the specifications was a Bible. He brought it home and when he showed it to his aunt, she said, "Now, you must write in it." Asking what he should write, he was told that he must decide. "It must be *all* your gift." His father had a fine library and the boy thought he might be helped if he consulted what others had written in the books he knew were his father's favorites. Fortified and relieved, in bold and well-rounded characters, he inscribed the dedication and wrapped with happy pride his well-earned gift. When Christmas came his mother, with fondly trembling fingers cut the string, and opening the touching volume found inscribed on the title page, "To my mother. *From the author.*"

A Piedmont boy greatly enjoyed the goats and ponies of the playground in the Golden Gate park. "Grandmother, do you suppose these boys come every day?" he asked. Told that they probably did, he remarked, "I wish I could," and then, "I wish we had some neighbors I could visit." "But," said his grandmother, "they wouldn't be your neighbors if they lived in San Francisco." He thought for a moment and asked, "What is a neighbor?" His grandmother explained and he quickly caught on. "Oh, yes," he said, "they lean on their brooms and talk to each other."

In every seed to breathe the flower,
In every drop of dew
To reverence a cloistered star
Within the distant blue;

To wait the promise of the bow,
Despite the cloud between,
Is Faith—the fervid evidence
Of liveliness unseen.

—John Bannister Tabb.

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The faith of religion is not something apart from reason. It is in the fullest and deepest sense rational; and nothing is more mistaken than to represent it in any other way. The appeal of religion is an appeal to us to look at our experience as a whole, and not to look merely at partial aspects of it. What we call Reason is only another name for God.

—*Dr. J. S. Haldane.*

(Hibbert Journal)

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God our Father. Man our brother.

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Editorial

It is perhaps not good form to discuss the rank of virtues. There may be no invariable standard for all times and circumstances. Different occasions and situations demand different qualities. There is in life nothing to correspond to a master key that opens all locks, but there is one stem to all keys and the variation of specific form determines which fits the door. Integrity is a sort of central stem. It isn't all we need, but without it the finials that open to us perseverance or courage, patience or kindness are not only useless but may be harmful. Our qualities find their real value in the use we make of them and if we use them for evil instead of good we are the poorer for having them. Integrity is a basic virtue. It is the bed-rock we build on. Storms beat on it, but it stands. No fire cracks it. No earthquake dislodges it. Without it the great structure of civilization could not exist. Confidence directly rests upon it. It is health and wholeness in the human character. It is more than honesty; it is honor. It is our great possession. How shall we protect it? How can we strengthen it? Upon what does it depend?

It surely has to do with truth and right. It is the corner-stone of character. It knows no race, though it is more characteristic of some people than of others. It knows no class. It may crown a Chinese coolie. It may be lacking in rulers or scoffed at by the most cultured. Some individuals seem to be born with it, others never acquire it. Religion has respected it but subordinated it to a high form of selfishness. Salvation without it,

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The man who meets trouble half way has a poor companion for the rest of the journey.

if it could be imagined without it, would be a mockery. Education not achieving it would be an abortion, but experience justifies and values it more and more as time goes on.

One way of fostering it is by showing faith in it and acknowledging its gains. Faith in it is its very life. We discredit it when we doubt it and magnify the evil in the world. What is so cheap and demoralizing as belittling goodness and swelling the forces of the calamity howlers?

Can any one who has lived for half a century contend that common honesty has lessened? Are business standards lower than they were? Has advertising gone back or forward within our memory? Is it not true that public honor is distinctly higher than in revolutionary days or when Andrew Jackson was alive? Can any great leader afford to be oblivious to honor in his word or act? Is sacrifice and service a lessening feature of life? Is education being neglected, or the public health unheeded? Are our suffering poor less wisely cared for. Are our children less bountifully provided for? Is America deaf to the calls of the less favored? Are we more clearly dollar-mad as we increase in wealth?

Not that we can boast of perfection, and have not far to go, but can we justly despair or look back on "the good old days?"

I am sure we all have known of individual instances of unblemished integrity and the quiet renunciation of opportunities to reap a profit from conscientious motives. Let me recall one. Some years ago an enterprising manufacturer had prepared to put upon the market a new brand of soap, for which extraordinary claims were to be made. He went to perhaps the most prominent advertis-

ing expert of the time. He was a man highly gifted and universally respected. He made no pretense of piety, but was of the highest integrity and had made up his mind that he would never do anything in his business that he was not convinced was right. He told the manufacturer that he would take the matter under advisement. He very exhaustively studied the problem, and informed his applicant that he could not take the work. He felt that the soap was not what it claimed to be. It was a surprise and a disappointment. But it impressed the big man. Some time later he secured another formula and remembering the crank who had turned him down, he gave him another chance. This time he was fully satisfied and undertook the work, to the complete satisfaction of the manufacturer, who eventually sent him to England, where he introduced the article and gave it a world market.

Now this illustrates one of the most promising ways of bringing in the kingdom of God. What the world wants is the doing of things,—not the talking about them. In Jerome's "Anthony John" he brings out the thought that we have left it to God to save the world when we ought to do it ourselves. We talk about abstractions. What we want to do is to lead the way and let Christ's spirit order our lives wherever we are and whatever we do. Money to the poor is not the way. Love, service, are the only gifts. The Christ-life could be lived by all. "A handful of men and women laboring in quietness and confidence to prepare the way for God" would find followers and the world would be made new.

Our responsibility is for our own lives that they be lived courageously and unselfishly. We are to love and not hate.

We are to be true to the best within us, and willing to make sacrifices for others. We are to cultivate humility and kindness. We are to bear disappointments and resist temptations, forgive as we would be forgiven, trust in God and be of good hope.

There is one form of integrity that is not usually given its due weight. Intellectual honesty reacts on character and one's thinking tells largely on his conduct. It is a bad indication when one is loose and inexact in language and takes the liberty of placing constructions that he knows are not justified. Religion has much to answer for in juggling words and explaining away plain inferences. It is inculcating dishonesty to encourage its soul-savers to play fast and loose with truth, and to assent to constructions that are forced or false. To be honest is the first requisite and outweighs all special beliefs, that are commonly mere acceptances of what some one else has thought he believed, because he felt he ought to.

The contest today between what we may call liberalism and fundamentalism is largely between common sense and right reason as applied to religion and inherited nonsense clad in mildewed ecclesiasticism. And the greatest satisfaction is felt that every indication shows that reason is steadily gaining.

The Presbyterian Synod seems to be something like the Democratic Conventions. The galleries cheer Bryan, but the delegates fail to endorse him. It shows that common sense and the sense of humor is stronger even in a conservative body of churchmen than blind advocacy of anti-Darwinianism. It seems strange that any man of intelligence has the audacity of trying to set back the hands that move across the dial on the clock of religious progress. "The

world do move," of the darkey preacher seems repeated in Brother Bryan's protest at being descended from a monkey.

And now come the Baptists in general convention and they are called upon to face an attempt to throttle and reject a President of the size and nobility of Faunce, but by a respectful vote his liberality and independence are sustained. Fosdick's manly stand is not enjoyed but he is tolerated. Heresy trials are not wanted. They prove too much and the prosecutors are the judged.

If one doubt that the world moves let him read Edward Rowland Sill's testimony of religious conditions at Yale sixty years ago. The students hated the chapel to which they were driven several times a day. A religious revival that was operative on almost the whole class was succeeded by a fearful orgie of drunkenness. All was severity and bigotry. Today Yale is the gracious host of Unitarian legions and meetings are being planned that tempt hordes to turn toward them even at the expense of leaving California.

Very significant is the statement formulated by Professor Milliken of Pasadena concerning the relations between science and religion and declaring that they both meet distinctive human needs and supplement rather than displace or oppose each other. Science develops facts. Religion trains ideals.

"The purpose is to assist in correcting two erroneous impressions which seem to be current among certain groups of uninformed persons. The first is that religion today stands for medieval theology; the second that science is materialistic and irreligious."

This clear statement is signed by 12 religious leaders headed by Bishop Lawrence, twelve eminent scientists headed by President Walcott of the Smithsonian

Institute, and twelve men of affairs headed by Herbert Hoover. All are representative of the highest character and standing. The divines embrace eminent Presbyterian, Baptist, Methodist, Congregational and Christian denominations.

It is to be regretted that the bill authorizing release of school children that they may receive religious instruction at definite times on week-days, after passing the state senate failed in the assembly. It is asserted that over 27,000,000 children have no connection with even such slight contact with religion as the Sunday-school gives. The basis of morality is sadly neglected. It is the plain duty of the churches to co-operate in remedying this serious defect.

Rev. C. S. S. Dutton preached the baccalaureate sermon to the graduating class of the University on May 13th. It was the sixtieth in line. Incidentally Prof. Gayley who read the scripture selection subsequently remarked to the President, "it was the best baccalaureate address I ever listened to."

It has been determined by the directors of the Pacific Unitarians Conference to hold the Central Section 1893 Conference during the second week in October either at Palo Alto or San Jose.

—C. A. M.

[For the PACIFIC UNITARIAN]

God's Benediction

Of as I sit alone at close of day,
And watch the night in its calm beauty fall
Upon the tired earth, weary of its way,
Night seemeth as God's Benediction over all.

It is His blessing as our work we lay aside,
After the toil and travail of our little day;
It cometh as the voice of our Great Guide,
And in its strength and beauty seems to say:

"Rest, O my children, faint not with life's care;
To-day draws near its close, and on its wing
To-morrow dawns with hope and promise fair;
So let your hearts with joy and gladness sing."

—Doris Wetzel.

Notes

Libraries in churches are proving worth while. This is by no means the busy time of year but at the present time one hundred and fifty volumes are in circulation from the Henry Peirce Library of the San Francisco church. Among the May additions were the Farrington Diary, and Machen's "Christianity and Liberalism."

Rev. Berkeley Blake of Sacramento improved the opportunity offered by Mother's Day of making an earnest plea for more and better play-grounds for the city. He considered adequate play-grounds a practical way of expressing reverence for motherhood.

Rev. and Mrs. Clarence Reed have spent the month of May in motoring and resting in Central California. The Oakland pulpit has been faithfully cared for by kindly friends, including Dr. Dole, President Jordan and Dr. Reinhart.

The Unitarians of Portland, Oregon, have bought a quarter block at the corner of Salmon and Twelfth St. as a site for the new church edifice. Approximately \$35,000 was paid for the lot. It is proposed to build a red brick structure of old England Unitarian church design to cost about \$100,000.

On May 1, the Layman's League of San Jose listened to Superintendent of Schools, W. S. Bachrodt on "Present Day School Methods." H. S. Baggerly was re-elected president and a committee was appointed to outline a program calculated to more closely identify the activities of the league with the work of the church.

The Salem, Oregon *Statesman* says:

"Plans are being drawn for the remodeling of the Unitarian church that was recently damaged by fire. The new plans provide for a considerable extension of service, to not only replace but to enlarge the church so as to make it a more commodious and modern church plant. The congregation has been growing steadily in size and interest until a more capable building seems to be called for.

Frank Lee Hunt of the Baptist Fellowship has applied to the Pacific States Committee for Admission into the Fellowship of the Unitarian Ministry.

Carl B. Wetherell, Secy.

Pacific States Com.

Application dated May 20, 1923.

The last services in the Portland church was held on May 20th, both the minister emeritus, Dr. T. L. Eliot and his son taking part. Plans are being drawn for the new church and it will probably be eight months after their completion before the building will be in readiness. For some time the services will be held at Temple Beth Israel, a friendly Jewish synagogue.

Among the class of 2300 just graduated at the University of California, Milen Cotrel Dempster must have ranked among the three highest for scholarship as he was chosen to represent his class at Commencement.

"Is Education in Danger of Being Mechanized"? was the subject of Dempster's speech.

"Today," he said, "we are living in a mechanical age. Critics point to the size of this graduating class as proof that education is standardized. The teacher tends to become a machine. He tends to mechanically stamp each student with the same stamp. Or, to change the figure, the students tend to become sponges, mechanically soaking up what is presented to them and mechanically squeezing it out again at examination time. When individual training is realized, our universities will be pointed to as the soundest means of encouraging originality and creative thought, and through them progress will shine to perpetuate the glorious achievements of American democracy."

Dempster has been a prominent member and a leader of the Berkeley Channing Club. His mother was Miss Cotrel formerly of the San Francisco Sunday School and all of her children are earnest Unitarians. Milen expects to be a minister. He will attend the Harvard School and serve as Student Assistant to Mr. Speight at King's Chapel, Boston.

On May 4th the women of Unity Circle, Alameda's unique organization gave an elaborate surprise luncheon as a compliment to Mrs. George E. Plummer who has served with faithfulness and ability for more than ten years as president of the organization. Mrs. Raymond Holmes, who relieves her was mistress of the kindly ceremonies, there were gifts of flowers and compliments and good will flowed freely.

Dr. Charles W. Eliot (father of Dr. S. A. Eliot, President of the American Unitarian Association), who was President of Harvard University from 1869 to 1909, has just entered his ninetieth year in good health and vigour. In reply to congratulations he has given a few words of advice to those who would like to follow his example. "Eat moderately," he says, "sleep at least seven hours a night with windows open, take regular exercise in the open air every day, use no stimulants, enjoy all natural delights without excess in any, and keep under all circumstances as serene a spirit as your nature permits."

Dr. Chas. F. Dole preached in San Jose on May 20th, speaking on "The Great Issue of the Modern World." He defined real religion as the life of God in the soul of man.

"Evidently what the world needs more than anything else, is men and women committed to the ideals of Jesus—not committed to talk about them, or admire them, or go to church to hear about them, but to give this 'life of God in the soul of man' full, free, liberty of expression, so that when they say those tremendous words of 'Thy kingdom come, Thy will be done' they know what they say and mean what they say."

This, he declared, defined religion in universal terms.

Dr. Dole concluded by pointing out how good will—the religion of Jesus—should be made to express itself, emphasizing that its outstanding characteristics, the open mind and responsive heart, were capable of ridding the world of the many perplexing problems with which it is now concerned.

Rev. Charles Pease of San Jose on May 6th spoke of the chief function of the church saying: "just as the discovery of nature's storehouses of potential energy has become a scientific process, so should efforts to discover the spiritual energy of humankind become a scientific process. The church exists without a field for effort unless it becomes that of discovering, refining and diverting man's inherent attributes of the soul. Soul power is what the world of today is most in need of, and this it becomes the one great function of the church to supply."

Rev. Thomas Clayton in a recent sermon said in relation to the modification of our view of salvation: "Salvation is now more a matter of prevention than of cure. Children are no longer regarded as 'dead in sin,' but born innocent and pure, and it is the solemn duty of parents and the church to keep them so. They must be protected from evil influences as much as possible, and this duty is now recognized by all churches as the first step in their salvation. We believe that everything possible should be done for their ethical growth, so they may be strong to resist evil, and develop in all goodness, or beauty of character. This is the Unitarian idea of saving them by preventing their ruin."

The Portland Womans Alliance held its annual meeting in the old church on May 2nd. It was the last meeting held in the building and about 100 were present to mark their interest. Rev. William G. Eliot spoke briefly concerning his appreciation of what the alliance meant to the church in its activities and support.

Ralph W. Wilbur also spoke concerning the importance of the alliance co-operation at this time in preparation for the moving to the new church.

Dr. T. L. Eliot spoke most feelingly, saying: "The church is not the building but we, the people, are the church; we must concentrate ourselves to the things of faith, hope and love.

After all, it is the women that hold the church together."

In concluding his sermon of May 13th on the significance of "Religion in the World Today," Dr. Charles Pease of San Jose took occasion to deplore the policy of negation which appears to actuate law-makers of today, and urged the necessity for recognition of law as an instrument of freedom rather than restriction, law such as Paul had in mind when he described it as the watchful attendant, leading men to Christ, or freedom.

Dr. Pease concluded by emphasizing that the function of the Church should be that of reviving religion and making it vital in the lives of men, the simple powerful religion from which Christianity had its birth, the religion of life.

Rev. Oliver Jay Fairfield of Long Beach has been granted a leave of absence from May 13 until early in August. After the conference Mr. and Mrs. Fairfield bravely headed their Ford car for the far Atlantic to celebrate two interesting family events. On June 18th their youngest daughter Faith will receive from Boston University her degree of medical doctor, concluding a seven-year course. On July 27th their only son John G. a professor of mechanical engineering at Rensselaer Polytechnic Institute at Troy, N. Y., will marry Miss Van Zant of Poughkeepsie. Mr. and Mrs. Fairfield and Dr. Faith will attend. After which they will leisurely head for Long Beach.

For his recent baccalaureate address Mr. Dutton took as his topic "A Life Under Authority."

"What we need when going into the world is a standard of spirit that will serve to guide and sustain us in all emergencies.

"Authority and obedience are not popular words in this world today, for freedom, emancipation and individualism are running rampant. We have today a loose, incoherent democracy, nearer anarchy than liberty. We reckon in terms of money, things and power rather than in terms of spirit. We have lost touch with things eternal and think only in terms of time.

"Individualism is doing exactly as

one likes, while living a life under authority is not doing exactly as one likes. The religion of today is the religion of success, happiness and getting on, but never a note that will bring one to his knees.

Our democracy needs quality of soul, and we leave it to you to come out and give us that quality to rescue our religion from being shallow, our art chaotic and our education loose. Get something eternal for your pilgrimage and to dominate your lives. Be pilgrims of eternity, not creatures of time, and you will be successful, for you will know whence you came and whither you are going."

Rev. Alexander Thomson of Vancouver, on May 20th, preached on "Healing and Holiness."

He contended that there was no necessary connection between healing the body and promotion of religious or spiritual life.

"The most important thing is not physical health, although that is good, but spiritual strength and wisdom."

To say that all uncured disease is due to want of faith is an outrage on some of the finest and purest souls in the world whose faith in their Father God is absolute."

On April 3rd, Dr. James C. De Voss of the San Jose Teachers' College addressed the Laymen's League of San Jose on the efforts of the War Department to rehabilitate, mentally and physically, wounded and disabled soldiers.

The speaker, who was actively identified with this work as an officer in the educational service of the army to which he was assigned immediately after the armistice, outlined in an interesting way the nature of this function of the army, which grew up over night, so to speak, and enabled many who might otherwise have become public charges to return to civil life equipped to take the places in business, industrial, and other occupations. He concluded with the suggestion that in view of the remarkable results achieved with educational work of this kind in the army, more attention might be given similar efforts to the partially incapacitated.

Contributed Church and State

Prof. William S. Morgan.

Part Two.

I have now presented three thoughts. The first was that both religion and the state originate in man's nature. The second thought was, that religion and politics are an expression of natural law imbedded in human nature. My third thought was, that an ideal for human society would be an identification of church and state.

I now advance to my fourth thought, that is to say the advantage to be gained from such an identification. We should tend toward the ideal of a genuine religion of humanity. The social group is the best realization of the divine. Men have found it in nature. I have also. Divinity flashes from the sublimity of the Sierra Nevada, it is felt in the silences of the Mohave Desert, wordless prayers are elicited under the spell of the starry heavens and illimitable spaces; experiences of this type have been shared by the poets and seers of all ages. God is objectified in nature; the invisible power is manifested in space and time. But the highest objectification is in a human being. Here is the image of God. The human soul is the holy of holies. Self-consciousness is both the reflex and index to the divinest life. And this is the point of emphasis, the divine is not manifested in its highest reaches in the individual but in society, in man joined to his fellows in man uniting with man in the great concerns of humanity, in governments, churches, secret orders, trades-unions, educational and philanthropic movements, in the family, the tribe, the nation and humanity at large. Here we behold say some thinkers the moral order, which is God. This is the kingdom of God. Here is the best commentary upon the march of the divine through space and time. I say, that when we shall be able to strip off superficial distinctions, such as between church and state, identifying man, the citizen, with man, the churchman, it will tend to give us a clearer and an ampler view of the place of religion in the life of the race. And it would be emphasized

still further as the nations of the world gradually learn, that they are segments of humanity and that each segment must act for the good of the whole of humanity. Thus to become a member of any political group would mean to become a member of the larger political group of humanity and to be a member of a church identical with that political group would be to become enlisted in the cause of the religion of humanity with its Bible containing the best results of the religious thinking of the world, its love and sympathy embracing every man in all climes. Here the historic religions would be placed in the melting pot of human needs and there would be neither Catholic nor protestant, Jew nor Gentile, Confucianist nor Christian, Buddhist nor Parsee, Shintoist nor Hindu, but human beings, children of God united for the interests of humanity, fostering the ideals of humanity.

A great dignity would be bestowed upon the institution of religion. A feeling of solidarity would pervade our human relations. In a Republic like ours, what a victorious emotion would overwhelm us not only to feel that the President and heads of the nation were the political expressions of our living together but also the religious expressions of the same group. In a narrower sense the Englishman feels a pride in his church, although it is not a national church but a state church, because wherever he may be it is interwoven with his political aspirations. In the same prayer-book he finds a service for the marriage or burial of a king or peasant. The archbishop of Canterbury crowns a king and consecrates a priest. From the citizen to the king, from the remotest parish church to the Cathedral of Canterbury there is a religious bond uniting Englishmen.

A genuine state church such as we are contemplating could function in the life of the individual and society better than the religious organizations of the present time are doing. There are three social crises in the life of the individual of the utmost importance.

One is at the stage of puberty, the entrance of the boy or girl into the full privileges of humanity. This is a significant period for the individual and the

world. Nature has prepared the boy to become a father, the girl to become a mother. Even ancient tribes saw the significance of the process. Great ceremonies were performed and the boy became initiated into the mysteries of the tribe. The blessing and direction of the Church should be bestowed upon the individual upon entrance into the state of adolescence with its problems, upheavals and adjustments.

Entrance into a profession, business or trade is another crisis of great importance. At this stage the individual becomes more socialized. His conduct in his chosen calling will affect the nation, humanity and himself. The religious qualities of able and honest workmanship, the spiritual uses of work and play could well be emphasised. The church should point the way of making work a joy and not a drudgery, of making it a genuine social service. Organ and chant and sermon and ceremony could be devoted to no better purpose than to bid a human being godspeed in his life work, work for himself, work for society, work for God.

Still another crisis is the entrance into the duties of citizenship. Here the individual becomes a full member of the body politic. At present he enters upon this sacred duty through the prosaic process of registration. A cathedral is not too good for such an occasion. Imagine a hundred men and women coming of political age in any city. Here they are gathered in a fine cathedral—a cathedral of the religion of humanity. The organ thunders out our national ideals, the people sing our national hymns, the discourse dwells upon the sacrifices of revolutionist and pioneer, magnifies our sacred heritage, a national service is read, the sacred history of our chosen people is recited, the principles of our being together are pointed out and the duties of the citizen toward the nation and humanity are made clear. Do you not suppose that such a service would be of incalculable value to the future citizen, to the nation, to humanity?

Such a church, a church of humanity, no respecter of race, specific religion or sect would make for unity through difference. Divisions among human efforts seem inevitable. If we build cathedrals

for a religion broad as humanity, it would be simple to provide chapels where the ideals of dissidents could be voiced. The great need of the world is one spirit transcending differences, goodwill without stint to all, no discussion of a pound of flesh, one humanity worshipping God through ideal and practice.

I shall recur to this point in a moment. Meanwhile let me present my fifth and final thought. Why did church and state separate? Under Christianity church and state became united. Starting with Constantine by the time of Theodosius the Great (379-395) Christianity had become a state religion. The church was divided when the empire was divided. Previous to the Protestant Reformation, the western church was inextricably interwoven with the state. In studying the reformation many writers of church history overlook the fact that it was a political even more than a religious revolt. I agree with Dr. Robinson (Art. "Reformation" *Encyc. Brit.*) that it was a part of the process of extricating the modern state from the medieval ecclesiastical state. It was a protest against the unity of church and state. And why? Friction grew as to relative authority in ecclesiastical appointments, the taxation of ecclesiastical lands, the conflict of secular and ecclesiastical courts, and the extent of the interference of the pope in secular affairs. These were some of the causes of the reformation. It is apparent of course, that the causes were both religious and political because of the peculiar relationship of church and state but we must not overlook the political. From this viewpoint, you will observe from the causes enumerated that one of the parties to the union, that is to say the church was endeavoring to violate the laws essential to the living together of a political and religious organization. Divorce was inevitable. It came.

The Puritan settlers of New England tried the experiment of the union of church and state; but the experiment was a failure so far as conducting successfully this union was concerned. They constrained the consciences of men and persecuted all who were not of their persuasion.

There are two capital problems involved in the union of church and state.

One is complete religious freedom. A political majority needs a great deal of training in reserve and the rights of minorities before it can be entrusted with the delicate concerns of religion, where the relationships are of the most intimate nature involving questions of belief and church polity. Until the religious and state organization learns to commit itself uncompromisingly to this principle there is no hope for the union of church and state. That it lies within possibility can be seen from the fact that certain Christian bodies are already committed to it.

The other capital problem is what I have already touched upon, the problem of the many in one. The problem of a diversity of organizations is not confined to Christianity. All great religions manifest a tendency toward sectarianism. The problem is closely related to that of religious freedom but could not, I think, be entirely solved by a solution of that problem. So long as the race shall last, great insights shall be born in religious geniuses that shall discover or rediscover great truth and attitudes, which shall turn the tides of history. That is the story of the past and therefore a safe prophecy for the future. There must therefore be such a fundamental conception of freedom bound to such elasticity of organization as to permit it to make ample provision for the freshets and tidal waves of the spirit.

This shall not be accomplished in a day. Great results in history culminate from insignificant germinations, starting in the hearts of individuals and gaining force through the ages. Let us set our face in the direction of the unification of human effort for a better race and a happier because a united people. Already there are a few accomplishments, voices in the wilderness. There are certain hymns which all Christians delight to sing because they move in the large and charitable air; they draw their inspiration from a common leader and voice their sentiments through the ideals of the Hebrew Scriptures. Liberal souls, emancipated from the too rigorous dominance of dogma are multiplying in

all Christian bodies. When these forces grow strong enough to present a unified Christianity, the problem of the union of church and state shall be solved. For, in virtue of the spirit that shall unite these sectaries, accommodation shall be provided for the unifying of all religious forces other than Christian with a united Christianity. Such a union, I say, would carry with it the power of the state not because of a majority, which doubtless would be a fact but because of the spirit and reasonableness of the position. Here would be a religion so reasonable, so human as to appeal to all and to make it compellingly worth while to foster and to make regnant the world over.

The thoughts I have endeavored to set before you therefore are the following: All political and religious institutions originate in man's nature; religion and politics are an expression of a natural law found in human beings; the union of church and state is the ideal; the advantages to be gained from such a union would be incalculably great and finally I have hinted at the reasons why church and state were divided and the problems involved. Meanwhile, the better day is coming, religious differences and hatreds shall die the death, the day of religion shall dawn, when man shall see that religions are many but religion is one. The political day shall dawn, when the sovereign powers of the world shall see, that political organizations are many but humanity is one, one in longing, hope, aspiration and ideal, one in the task of manufacturing a better human race.

[For the PACIFIC UNITARIAN]

Little Questioners

If you have little children in your care,

And they come to you with inquiring eyes
And puzzling questions and an eager air,

Put all the best you have in your replies.

You cannot always make them understand—

Perhaps you do not understand yourself;
But give your best. Give with a willing hand.
Share what you have. It is not miser's pelf.

Sincerity and patience, linked with love,

Should meet the little seekers after truth.

There are few duties this great task above,

To treat with reverence the heart of youth.

Give out the best, however poor it seems,

God can enrich it far beyond all dreams.

—Annie Margaret Pike.

The Program of Religious Liberalism

Address at Southern Section Conference, May 9, 1923.

Lewis C. Carson.

Part First.

I.

There has just been published from the press of the Macmillans a book which issues a challenge to all who call themselves Liberal in religion. The title of this book is *Christianity and Liberalism*. It is written by the assistant professor of New Testament literature and exegesis in Princeton Theological Seminary, J. Gresham Machen, D. D., who already has to his credit another volume on *The Origin of Paul's Religion*.

Why do we say this book is a challenging one? It is challenging because it brings to a focus—probably for the first time in religious literature—in clear-cut, scholarly and understandable fashion, the real issue between the conservative and the liberal regarding the interpretation of Christianity. "The chief modern rival of Christianity", says Dr. Machen, "is liberalism." An examination of the teachings of liberalism in comparison with those of Christianity will show that at every point the two movements are in direct opposition" (p. 53).

"Despite the liberal use of traditional phraseology modern liberalism not only is a different religion from Christianity, but belongs in a totally different class of religions" (p. 7). "It proceeds from a totally different root" (p. 172). "It differs from Christianity in its view of God, of man, of the seat of authority and of the way of salvation. And it differs from Christianity not only in theology but in the whole of life" (p. 173).

Surely these are challenging assertions. If true, they demand our immediate consideration; if false, they call for instant refutation. To be sure this attack is directed not primarily against Unitarians, but more particularly against those within the evangelical churches themselves who have come to take a liberal position in theology. Toward Unitarians our author expresses himself in rather more qualified terms. "The path of honesty in such matters may be rough and thorny, but it can be trod. And it has

already been trod—for example, by the Unitarian Church. The Unitarian Church is frankly and honestly just the kind of church that the liberal preacher desires—namely, a church without an authoritative Bible, without doctrinal requirements, and without a creed" (p. 165).

But surely, while this is a fairly accurate description of Unitarians so far as it goes, it is damning us with faint praise. Unitarianism is made a kind of "outer darkness" into which all recalcitrant evangelicals, in the opinion of our author, ought to be cast as soon as they become tainted with liberal theology. To be a Unitarian is bad enough, but, says our author, "liberalism within the 'evangelical' churches is inferior to Unitarianism. It is inferior to Unitarianism in the matter of honesty" (p. 111).

Through the various chapters of his book Dr. Machen pursues his thesis, dealing in turn with the special topics: "Doctrine", "God and Man", "The Bible", "Christ", "Salvation" and "The Church." His purpose is not, he says, "to decide the religious issue of the present day, but merely to present the issue as sharply and clearly as possible, in order that the reader may be aided in deciding it for himself" (p. 1).

And what ought the evangelical churches to do in the face of this taint of liberalism? "Whether we like it or not," declares our author, "these churches are founded upon a creed; they are organized for the propagation of a message. If a man desires to combat that message instead of propagating it, he has no right, no matter how false the message may be, to gain a vantage ground for combating it by making a declaration of his faith which—be it plainly spoken—is not true" (p. 164). "One thing," he says, "is perfectly plain—whether or no liberals are Christians, it is at any rate perfectly clear that liberalism is not Christianity. And that being the case, it is highly undesirable that liberalism and Christianity should continue to be propagated within the bounds of the same organization. A separation between the two parties in the Church is the crying need of the hour" (p. 160).

It is to be understood, of course, that Dr. Machen advocates the literal interpretation of the older creeds and of the particular confessions of faith which belong to the various branches of the evangelical Church. It is clear also that Dr. Machen speaks from the standpoint of a Fundamentalist. But this is not what interests us here this morning. What interests us is that from the point of view of a certain type of theology Dr. Machen's arguments are irrefutable. His logic, it seems to us, is impeccable. The issue does exist and does confront us. For the first time he has done us the great service of putting it in clean cut and definite form. "Liberal evangelism" is shown to involve a contradiction in terms. You must be either a believer or an unbeliever, an evangelical or a liberal, you cannot be both at the same time. Our judgment is that Dr. Machen puts the liberal party within the evangelical Church where it has not a sound leg to stand on.

For such plain speaking on the part of Dr. Machen we ought to be profoundly grateful. The question for us Unitarians is not whether we are or are not in any technical sense to be called Christians. The question for the moment is not which one of the various names that have been applied to us—whether "Unitarian" or "Liberal" or "Liberal Christian"—most nearly characterizes our specific denominational aims and purposes. These issues are important, but they are subordinate to another which is of even greater importance. The prime issue, the challenge, as it is presented to us by the considerations so clearly set forth in this book, is one that involves the clarity of our own thinking.

We are coming to realize that Liberals have, as Dr. Machen charges, whether within the evangelical ranks or out of them, played havoc with the traditional foundations of Christian doctrine. We have accepted what we liked, and we have rejected what we did not like, with no apparent rule except that of individual fancy. Perhaps it is well that we have felt ourselves thus free to follow the leadings of conscience and unfettered reason. But what satisfactory plan of thought and life have we erected to take

the place of the old which we have repudiated? We have through the past hundred years—at least we Unitarians—been hurling our challenge against the evangelical; now that he is getting his back to the wall, and is beginning to hurl his challenge back at us, what answer have we to make to him? What consistent theory of religion have we to offer the world in place of that which we have torn down? To those who come over to us from the other churches what can we present that shall in any adequate fashion take the place of the compact system they have left behind?

What is the program of Liberalism? To what text-books can we point, to what well written treatises, that shall set forth logically and clearly, and withal authoritatively, the faith and practice which we call our own?

If we take Dr. Machen's challenge to heart, as indeed we must take it to heart, and if it performs for us no other service, we soon realize that our denominational position doctrinally is considerably at loose ends. We do not ask that Unitarians shall have a creed, in any formal sense of the word, we ask only that we shall understand ourselves. Our task in the present address is to offer some suggestion as to the direction—and the only direction, as it seems to us—in which liberal thought must proceed.

You will observe, therefore, that our present undertaking has nothing to do—directly at least—with the more immediate practical problems of our churches. Our study rather concerns itself with the philosophical background of rational religion, and more particularly with the doctrinal foundations of Liberalism. The path which our thought traverses leads us all in one direction. Little by little the logic of the situation forces us to one conclusion. We may be Liberal through and through, and yet not be radical. On the other hand, while recognizing the importance of the social and moral and spiritual values underlying the older theology, our position is not that of the evangelical. Between the dogmatism of the evangelical on the one hand, and the destructive skepticism of the radical on the other, cannot some middle way be found? Our task is to find that

middle way and to present it for your consideration.

II.

In his well known lectures, entitled "*External Religions, Its Use and Abuse*," the modernist George Tyrrell, speaking of the insufficiency of merely internal religion, says, "Every human religion, in order to be practicable and congenial to our nature, must have its body as well as its soul; its outward and visible expression, in words, dogmas, rites, and organization; as well as its inward sense" (p. 40). I wish to take these words as expressing the keynote to all I have to say: "Every human religion must have its body as well as its soul". It must have its outward and visible forms of expression as well as its inward and spiritual meaning.

Religion, in other words, is like human life itself. There is the internal and vital principle, without which the human mechanism ceases to operate; and there is the outward and external manifestation of that life in the operations of the human body and all its parts. Without the internal principle—without spirituality—religion is empty; without the external principle—without form and expression—religion is dead. If the Catholic church, on the one hand, has seemed to over-emphasize the externals of religion and thus to develop an empty formalism, Protestantism on the other hand, especially in the hands of the Liberals, has run the danger of over-emphasizing the internal, the spiritual factor in religion, without due regard to the orderly manner of its external expression.

These two principles must go hand in hand; they must properly supplement each other. For just as human thought cannot express itself without language, and language in turn must be informed by thought, so the external rites, ceremonies, organization and ideas of religion are the language in which the spiritual life of man expresses itself,—they are the body of which religion itself is the soul.

If this be true, then it follows that the value of these externals of religion is as a medium of religious expression. Without these externals religion must remain dumb. Indeed, without them reli-

gion can not exist, it must perish. Our psychology teaches us that emotion and its expression are dependent upon each other. Kill the expression and you will kill the emotion. There is no inner emotion which does not sooner or later, directly or indirectly, find vent in bodily expression.

And so if you have a religion, you must get it out of you. You must express it; you must shout it; you must sing it; you must act it; you must talk it; you must formulate it.—in some way and by some means you must give it expression. The trouble with most of us lukewarm Christians is that we have no religion to express; not having it in us, how can we get it out? Religion is not primarily an intellectual formula,—it is a feeling, an emotion. And on the proper direction and control of this emotion depends the type of our religion.

Religion for the Modern Man

E. Burdette Backus.

Abstract of address, Long Beach, May 9, 1923.

Let us begin with definitions of both our terms. By the modern man I do not mean all who chance to be living at this present time; we must exclude a great many who have aptly been described as our "contemporary ancestors." By the modern man I mean the man of open mind who is thoroughly abreast of the best thinking of today, the man who doesn't grow pale at the mentioning of the name of Darwin, who isn't afraid that "higher criticism" is destroying the Bible and killing religion, who doesn't harbor the suspicion that his neighbor who dares speak a word in behalf of social justice is a deep dyed "red" and a menace to the community.

By religion I mean not the acceptance of certain doctrines but rather a concern for certain human values. If a man be deeply concerned to know and speak the truth, if he has a passionate desire to serve the cause of justice among his fellow men, if he yearns to do the right and bends his will to that end, if his spirit responds to the appeal of the beautiful, if his heart is filled

with a genuine good-will and love so that he is a true friend of all mankind, then he is religious no matter what his theology may chance to be. Religion in essence is a concern for those values which are socially profitable to mankind.

In the religion of the modern man there are two sets of words which are of prime importance,—science and democracy; truth and brotherhood. There are two commandments which he recognizes as supreme, "know the truth" and "love thy neighbor as thyself."

There are two ways in which science has influenced our religious thinking. In the first place it has made a direct contribution to our knowledge of the world in which we live,—contributions which are symbolized by such names as Copernicus, Darwin, William James. Religion today, to command the allegiance of the modern man, must work within the framework established by science and unhesitatingly accept those concepts which science holds to be established.

But science is more than a mere accumulation of facts and theories; it is also a method and a faith, and as such it makes a second contribution to religion which is of even greater importance than the first. The method of science is that of going to the facts, studying them carefully, accurately and then drawing conclusions from those facts. In this process certain intellectual virtues are of prime importance. In addition to the care and accuracy already mentioned the scientist must eliminate the personal equation as far as possible, seeking to discover not what will please him but what is the truth; he must cherish the spirit of keenest scepticism, believing in justification "not by faith but by verification." He must strive for the quality of clearness and avoid vagueness and looseness. He must have a sense of the inter-relation of things. All of these qualities of mind are much needed in the field of religion to enable it to escape many of the pitfalls into which it has fallen in the past, and religion for the modern man, while it will not lose the reverence and the quality of imagination

which have marked it in the past, must take on more of the temper of mind which is characteristic of science at its best.

Science is also a faith,—the faith in the power of the human reason to report the reality of the universe, the faith that human life will profit by the truth. Science says, “if offense come by the truth let it come, for ultimately unpleasant truth will serve human life more successfully than pleasant falsehood.” Religion must take on more of this fundamental faith, the faith that does not shrink from calling into question even the most venerated doctrines in the quest for truth. Far more important than faith in any particular set of ideas is the faith in the capacity of human life to wring profit from every new truth which the reason of man shall bring to light. “Ye shall know the truth and the truth shall make you free.”

Science is the mind of religion for the modern man, democracy is its heart and furnishes the great motives. Democracy is nothing but the working out of the principles implicit in the teachings of Jesus and applying them not alone in the field of politics but also in all the other social relations,—in the home, the school, the mill and the mart. Democracy is a great faith, a great adventure. It is the daring of the human soul to believe that despite all the obstacles to be overcome it shall yet succeed in extending the ethics of the ideal family through all the body of society until the dream contained in the lines of the hymn by John Johns shall be realized:

Soon may all Tribes be blest
With fruit from life's glad tree,
And in its shade like brothers rest,
Sons of one family.

It is in this realm of modern religion that there is too much scepticism and cynicism on the part of those who should be the standard bearers of our faith. All too many men and women of fine education and high positions are betrayed by a subtle working of self interest into depreciating the movements of our time for a further extension of the principles of democracy. They are the beneficiaries of the present order

and there is a deep hidden fear in their hearts that a change would not be for their personal benefit.

What we need is a more robust, full blooded faith in human brotherhood, a faith which shall make men willing to sacrifice something of their own ease and position if need be for the welfare of the race. And we have this faith, too. Despite cynicism, distrust, opposition to democracy in high places there is also a great moving tide of faith. It reveals itself in the lives of men and women of the spirit of Jane Addams who in many different walks of life are giving their energies with splendid abandon to bring in the promised day of God.

Science is the mind of religion, democracy its heart. But a man must have more than these two organs to function. To the heart and mind we add the hands of service. Religion for the modern man is preeminently practical; he places the emphasis on *doing* something; the church he is interested in is the “working church.” Salvation for him consists not in having right thoughts and splendid emotions but in harnessing these things to the needs of the world. Know the truth, love your neighbor, serve the world,—such is the religion for the modern man.

In Memoriam Mercy Jane Wilbur

On Saturday May 5th at the home of her son Ralph, in Portland, Oregon, Mrs. M. J. Wilbur died on her eighty-third birthday. Her son Earl was on his way to the Boston May meetings and was announced to preach at Spokane on May 6th. He returned immediately and attended the burial before resuming his journey.

Mrs. Wilbur was born in Vermont and lived there until about five years ago, when she came with her late husband to Portland, Oregon, to make their home with her son, Ralph. She made frequent visits to her son in Berkeley and was much interested in her grandchildren. She spent the month of April there and returned to Portland, accompanied by her son Earl, a few weeks ago. She has

been pitifully deaf for several years and of late her eyes have failed her.

She was a person of unusually keen and quick mind and interesting character. She was an effective worker for many good causes, being especially devoted to temperance. She was kindly and patient and bore her increasing frailty with sweetness. Her mind was clear to within a few weeks of her death and she enjoyed life notwithstanding its increasing deprivations.

The relations of this fond mother and her honored son at Berkeley were strikingly close, marked by great tenderness and pride.

She will be sincerely mourned by many but her translation was a well-earned blessing.

Events

The Sunday School Institutes

The three Institutes for Religious Education recently held on the Coast were most successful in many ways. Perhaps the one to benefit most was that held in Seattle. It was the first time such an Institute was held in that city and we are sure it was appreciated and that much good will come from it.

Too much gratitude cannot be expressed by those of us interested in this work to Dr. Buck for her untiring efforts in planning and carrying out three distinct programs. All the lecturers and speakers receive our thanks, too. They opened our minds and hearts to the big opportunity there is for us in this important field.

The attendance at Los Angeles averaged for the regular sessions of the Institute 30.

The gross attendance at all meetings was 823. All the Sunday Schools in Southern California were represented.

At Berkeley the average attendance for the regular sessions of the Institute was 45. The gross attendance was 791.

At Seattle the average attendance for the regular Institute sessions was 48, the gross attendance was 626.

The total gross attendance was 2240 or a general average, including the three public meetings of 60, for a total of thirty-seven meetings.

Anniversary Week in Boston

Beginning with the Anniversary Sermon before the American Unitarian Association on Sunday evening, May 20, youth had a place on almost every program of the six days which followed. One of the younger Unitarian ministers, Rev. Frederick M. Eliot of St. Paul, preached the 1923 sermon, his subject being "The Spirit of Youth in the Life of the Church is the Hope of the World."

Two thousand loyal Unitarians of all ages attended as many of the meetings of a crowded week as they could fit into their own schedules. They found a representative of the Young People's Religious Union on the program of every day in the week.

On Monday, May 20th, addresses were given by Prof. Manley O. Hudson of Harvard and Prof. John Dewey of Columbia, when each man presented the arguments for and against participation by the United States in the World Court; on Tuesday Dr. Joseph Fort Newton, of New York, spoke on "The Will to Fellowship;" on Wednesday Prof. K. H. Roessingh of the University of Leyden, spoke on "Tendencies of Religious Thought and Life in Europe;" on Thursday at the Copley Plaza Hotel, came the Unitarian Festival, with addresses by Dean Willard L. Sperry of Harvard, and Prof. Chas. Foster Kent of Yale, and on Friday occurred the annual dinner of the young people, with inspiring talks and the presentation of an episode of the Unitarian Pageant.

Practically the entire morning session of the annual meeting of the American Unitarian Association was given to reports and addresses on "Our United Movement: The Outstanding Events and Achievements of the Year."

In addition to the heads of departments of the Association, places on the program were assigned to The Alliance, the Laymen's League, the Y.P.R.U., the Unitarian Campaign, "The Christian Register," ministerial relief societies, etc., etc. None who heard these reports and addresses could have failed to carry away an inspiring picture of the mani-

fold activities which our denominational agencies are carrying on.

The thirty-third annual meeting of The Alliance, with morning and afternoon sessions on Wednesday, May 23, was devoted largely to "The Life of the Church," a topic concerning which Unitarian women, already knowing more about than anyone else, ever seek more truth and light.

Honors to William Carey Jones

Very fitting was the conferring on Professor William Carey Jones, who retired after forty-eight years of service to the University of California, the degree of LL.D.

He is held in high honor by the entire community and is especially beloved by all associated with the Unitarian church in Berkeley which he has served in many ways for many years, for a long time being president of its Board of Trustees.

He was born in Washington, D. C., in 1854. Came to California at five years of age. He entered the University in 1871 having taken his preliminary work in San Francisco. He graduated in 1875 and was named recorder and secretary to the President occupying the position for eight years, a part of which time he was an instructor in Latin. He studied law and passed his bar examination in 1879. He resigned in 1880 intending to follow the law, but at the urgent request of a committee of the Regents he decided to stand by education. He introduced a course in Roman law in 1882. In 1894 he was made professor of jurisprudence and the head of a new department. There are now more than 300 students in the law college.

Professor Jones has been of great service in organizing and promoting secondary education throughout the state and in the elevation of the high school. Through state aid the 21 high schools of 1889 have now become 370. He has been very devoted to Berkeley, serving on the Board of Education and President of the Boards of Freeholders to form charters in 1894 and 1904. He has been called upon to help the state authorities in law making and revising.

He will begin his well-earned period of rest by going to China to visit his daughters.

Pacific Coast Conference, Southern Section

On May 8th and 9th at Long Beach, the Southern Section of the Pacific Coast Conference held its annual session. It was a very successful and satisfactory meeting. There were in attendance the nine ministers representing the churches in Southern California, a number of officials and others from beyond the territory and a fine group of women from the various alliances. The members and friends of the local church attended regularly and were most hospitable in entertaining visitors. Rev. Oliver Jay Fairfield, Vice-President of the Pacific Coast Conference is ex-officio President of the Sectional Conference and arranged the program of the meeting which constituted the fortieth Pacific Coast Conference. The recently completed church building was much admired and was adequate to every need. The program was judiciously planned and did not tax the endurance of participants. It however embraced much that was vital and valuable in both the churches and the alliances.

The only session of the 8th was in the evening and was limited to two speakers. Mr. Murdock, veteran layman spoke on "Testimony of a Survivor," briefly outlining the history of Unitarianism on the Pacific Coast with the purpose of impressing the young churches with their elder sisters that they might realize a family spirit. San Francisco was born in 1850 and was sixteen years old when her sister Portland came. Oakland, San Diego, Los Angeles and Santa Barbara were added in 1877. Since then we have added about four churches in each decade. Long Beach, ten years old, has 26 sisters, most of them in good health ranging from 77 years to a plump baby a year old at Pasadena.

He told of the first conference held at Portland when its church was dedicated, and of the regular annual meetings beginning five years after. In ex-

plaining the sectional meetings began five years ago he besought earnest co-operation in the united conference next year.

He told of the beginning thirty-three years ago of the Pacific Unitarian and bespoke their interest in its future. He told of the advantage a church library had been in San Francisco and announced a donation that would form a corner stone for a like feature at Long Beach.

In closing he said:

"I am thankful that I was born free and that I have never been tempted to outgrow my inheritance. It has always been a source of support, of inspiration, of comfort and of joy.

"The substance has developed in the changing years; everything that lives grows, but its spirit is unchanged and has practically revolutionized religious thought, making it more reasonable, more vital, more helpful to life. It is no longer negative, but affirmative and constructive. The best of the spirit by whomever cherished and proclaimed is the hope of the future, for emancipated man will not be satisfied with a religion that is not free. Religion to be of real value must be applied to life, bringing its fulfillment. It must also be grounded in faith, not in the form of saving belief, but a trust in eternal goodness, in the soundness of the universe.

"Can we not formulate the requirements of the religion of today as freedom, fulfillment and faith? Freedom of thought, fulfillment of life, and faith in God, which is the ultimate expression of faith in goodness."

Rev. Howard B. Bard of San Diego followed in a strikingly fine address on "Self-Realization: The Supreme Objective of Life."

"The supreme objective of life today is not that we shall become alike through the salvation of a Christ, but that through a consciousness like unto his, a consciousness of our irrevocable kinship with the eternal God, we should give full scope of the entire realization of the soul which we are.

"The practical principle of this great scientific teaching is that I shall dare to believe that my soul is my own, that

no person or church or book has any right to coerce my mind or my conscience, or attempt to come between me and the divinity that speaks in my soul. It is for you, then, and for me, to know that the divine is everywhere and in every person, and therefore to know yourself in your essential being as one with God and with all your fellows. It is for you to know, and to dare, in every condition and experience of life, to be your own true self, no one else, remembering that your soul is your own.

"The only possible way in which the divine life in you can touch and influence in its best the life of humanity, which, after all, is the object of your expression, is not from your conformity to others, but rather by your firmly resolving to speak your own thoughts honestly, to speak your own mind frankly, in the spirit of kindness, and to live your own life unselfishly for the sake of the good of the whole.

"The supreme objective of life is self-realization, the unfolding of that particular part of the whole that makes you you and no one else."

At ten o'clock Wednesday morning, a business session was held and representatives of the various churches made reports of conditions and activities. Most of them were brief, being written and condensed designed to give general conclusions and not complete and detailed information. They were generally by some interested layman or laywoman and were encouraging and helpful. Santa Barbara was represented by Miss Helen Sears; Pomona by Miss Mary Bowler; Los Angeles, Mrs. Abbie S. Brewer; Redlands, Mr. Lawson Scott; Hollywood, Rev. T. C. Abel; Long Beach, Mr. J. E. Upton; Pasadena, Mrs. G. B. Clapp. Mrs. Mersereau asked Mr. Bard to speak for San Diego which he did with considerable fulness describing the remarkable activity and the large numbers attending the open forum.

Field Secretary Wetherell cut short his general report and confined himself to several practical suggestions for things to be borne in mind as the goals for the coming year:

1. Make Tri-annual Session of the Pacific Coast Conference in April, 1924 the largest in attendance, the most enthusiastic and inspirational gathering ever held on the Coast.

2. Double the subscriptions to the Pacific Unitarian.

3. Slogan in all the churches, "The Spirit of Youth in the Life of the Church is the Hope of the World."

4. That a common problem be studied discussed and reported upon in all our Coast churches, the findings of this study to be the basis of our program at the Conference next April.

5. To organize a "Star Island" on the Pacific Coast.

6. To hold mission meetings at certain strategic points on the Pacific to be supported and carried on by Coast churches and ministers.

7. Provide for more frequent exchange of pulpits by our ministers.

8. Adopt either the every member canvas plan or the Community Chest idea in raising the annual budget in each church.

At 10:45 Rev. Lewis C. Carson of Santa Barbara read a striking paper on "The Program of Liberalism." In matter and in manner it was most admirable and it was followed with close interest. It cannot be abridged and an abstract would not suffice. Dr. Carson was urged to have it printed and he kindly consented. It will be given in full in two issues of the *Pacific Unitarian*.

The time remaining was wholly inadequate for discussion, and Rev. T. C. Abel and Rev. Paul W. McReynolds both spoke very briefly. Rev. Mr. Abel declared that he was a radical but that he felt no fear as long as he was a constructive radical. Mr. McReynolds was in general sympathy with the paper. It would have been of real value to have had a free and full discussion, but the luncheon prepared by the ladies of the Alliance was ready and too insistent to be disregarded. So that adjournment was taken, though with general regret. A brief Devotional Service followed led by Rev. Edward H. Brennan of Redlands.

The fitness of the church was amply demonstrated by the excellent provision

for the Alliance Luncheon to which all members of the conference were invited. In the social hall adjoining the church auditorium, tables were set for over one hundred and all were soon seated and well served by hospitable hands. The collation was very inviting and keenly enjoyed. Mrs. S. T. Luce presided most acceptably. She was dignified, gracious in manner and self-contained. She knew when not to talk and was ideal in eloquent silence. Mrs. V. B. Mersereau of San Diego and Miss H. R. Spalding of Los Angeles were the official greeters and they did it well. Rev. Cora V. Lambert of Chicago, a director of the Alliance for the State of Illinois, delivered a clever address on "Alliance Work and Alliance Ideals." It was a fine sample of rapid fire execution. She was witty and spirited but sensible and suggestive. Quick in mind and well supplied with ideas she made a brilliant address.

And then the whole company piled into capacious stages and were driven to the points of interest in the thriving city of Long Beach. It is generously laid out with wide well-paved streets. We were driven through business and residence districts and south along the ocean shore for about five miles and thence east to the Signal Hill region forested with derricks and black with oil. It was a marvellous sight suggesting enormous wealth and ruthless desolation. It seems terrible to practically destroy this fine section of high land back from the ocean that would ultimately have been covered with the finest residences. But it means tremendous income for a good many people and a great community. The oil sands 4000 feet below are furnishing so much oil that it is difficult to handle it. Long Beach a few years ago was a small village. Nearly 100,000 people are now claimed and sky-scrapers, great apartment houses and enormous courts are every where in evidence of prosperity.

The concluding platform meeting on Wednesday evening was the occasion of two able addresses by the revered ministers of the churches at Los Angeles and Pasadena. Rev. E. Burdette Backus spoke on "Religion for the Modern

Man"—giving a thoughtful, vigorous contribution to the important topic. Earnestly solicited for an abstract of his address he has since prepared one and it appears on another page.

Rev. Bradford Leavitt in an address on "The Progress of Mankind," said that the progress of the race had not been along physical or intellectual lines in the last two thousand years, though the level of intelligence has been greatly raised, the average man being better trained. But the progress of the race is clearly along moral and social lines. The progress of the individual gives place to the progress of society, and in that gain the individual finds satisfaction. No progress is made along any line unless we make it. The human race, alone, intelligently plans for better things, and working with God as fellow Creator lifts better up to best. Religion, having to do with the greatness of man, with the soul that looks before and after, holds the race to the "great adventure."

Incidents of Conference Travel

There are several ways open to option is passing from one to another of the two great cities of California. Choice is apt to turn on whether one enjoys or loathes the ocean and its concomitant. To be a good sailor is nothing to be proud of, but it is to be classed with good digestion or any form of good fortune. It is a satisfaction to have faith that you can go by water if you think you want to. To traverse the bed of an inland sea when the sun is ardent and the mercury climbs is not pleasant to think of, and a course at "Harvard" or "Yale" is attractive in prospect. Therefore a Saturday afternoon found me on the tall and lengthy craft Harvard due to sail at four, but piles of freight on the wharf must be stowed, it was ours to have and to hold, and myriads of human ants wheeling bags and boxes scrambled up the gang planks and rushed back for another load, for a solid half hour. At last the ship seemed full and the freight sheds empty and very soon we had cast off and backed away from the pier. Speedily our prow headed for the Golden Gate and in a few minutes we left San Francisco's

changed sky-line behind and were off, soon leaving the antique Fort Scott well astern and flying for the winsome South.

It was my first experience with speed at sea and the day was glorious. The afternoon flew away, a dinner of excellent abundance was met by appreciative appetite and a good bed brought immediate unconsciousness. Sunday morning and a pleasant breakfast gave promise of a speedy landing and I fancied my surprising the Long Beach brethren by strolling in on them. But alas, fog, is to be reckoned on and its fleecy impalpability is no indication of its very solid resistance. The siren moos, speed is shut off and almost in fear we creep instead of rush. It furnished time for anything, so I sought the radio room and heard an old time sermon supplied of course by Los Angeles. A sermon, rotund and tergid, a very unobjectionable prayer and somewhat questionable music—but all so wonderful, and mysterious. Broken in upon now and then with raucous noises, but on the whole sufficiently magnified to be heard by all with no ear appliances. The delivery was far better than that of the average minister who seems little concerned for his ageing hearers. And then, glancing out the window I saw through the thinning fog a man-of-war with flag flying, and very soon we were feeling our way through the dredged channel that stretches to Wilmington, full of lumber yards, shipping and activity. There was little delay for baggage loading on the electric cars, and soon we were in the ambitious streets of Long Beach, served by cars and jitney busses. When I reached the church, services were over but Mr. Fairfield and his trustees were there and I was in touch with friends, two days and a half ahead of the conference. In the evening I attended the service and listened to Mr. Wetherell who is a good fellow but poor sailor and so came by train. He spoke very strikingly on The "Laymen's League" and interested the good audience which included many ladies. At the close of the service we both proceeded to Los Angeles.

I had never visited Pasadena and I devoted Monday to it, visiting friends

and admiring its varied beauties. It is a community of much charm, picturesque in location, with many luxurious homes and a fine back-ground of near mountains. I was driven over it very thoroughly, from the picturesque curved bridge over the Arroyo through the Orange Grove Avenue lined for a mile or two with the homes of retired magnates of industry. It seemed that every advertised article known to the American public was represented, from the gum of the present to the beer of the past. The lovely lawns, beautiful trees, magnificent houses were very impressive. Pasadena is a great church center and has many large and imposing church buildings. Its hotels are enormous and better ones are promised. The site of a million dollar building is conspicuously placarded. It seems destined to be the great cultural center for Southern California. It harbors the California School of Technology and has lured the world-famous scientist Prof. R. A. Milliken from Chicago.

The Huntington library upon which \$15,000,000 has been expended, will be housed in, and eventually owned by Pasadena.

Its high school is considered to be the most complete at present in existence. It expects soon to surrender first rank for Omaha, Nebraska is erecting a \$10,000,000 high school plant which will be the world leader. The Pasadena school occupies forty acres and its group of buildings, beautifully placed presents a very dignified and attractive appearance. There are now 2700 pupils in attendance and very soon the spacious buildings will be inadequate.

The Universalists have a strong society and are now erecting a fine church building. The Unitarian church in accordance with its settled policy of not paralleling a sister church in a small community has until the present year kept out of Pasadena. Now it is a large city quite capable of maintaining two liberal churches and having been presented with a large residence in a good location which has been remodeled a promising society has been organized. Rev. Bradford Leavitt, for thirteen years minister of the San Francisco

church has been unanimously called and is very acceptably serving the last addition to our California family. The building has been taxed beyond its capacity and already the society is considering problems of adequate space.

Mr. and Mrs. Leavitt are happy in their new home and greatly interested in the future of the Pasadena church.

The following day was largely given to visiting friends in Los Angeles and in trying to take in its marvelous growth in the few past years. It is beyond all comprehension but it is so evident that it is beyond any question. It is almost overwhelming and has resulted in great general improvement in the appearance of the business district and the development of numerous residence districts of great beauty. A few years ago imposing structures were seen in juxtaposition to old and ugly residences, reminding one of large second teeth crowding out small and decayed milk specimens, but now the standard twelve-story buildings are practically continuous, and the more beautiful that sky-scrapers have been kept out. Another striking evidence of growth is the large number of buildings being torn down to make way for better. New hotels are numerous. Some are completed others bear the legend "One thousand rooms and 1000 baths." Notwithstanding this, many old ones are building large additions. The streets are full of people, and still they come.

Among old friends hunted up was William Baurhyte, now manager of the Los Angeles Gas and Electric Co. He has great responsibilities and it is not all skittles and cakes. "I don't like such big cities," he said, "for the three years past this corporation has been called upon to expend \$10,000,000 a year, just to keep up. We can't get ahead." As we stood on the street he detailed the changes that had occurred. He pointed out Grauman's magnificent theatre near at hand, saying "that great six-story block was completed six months ago, and now they are preparing plans to add six stories."

I enjoyed very much calls on old friends and making new ones at the Conference. My return trip was uneventful.

Field Secretary's Department

(Edited by Carl B. Wetherell.)

During the past month the Field Secretary has met the following appointments: attended some meetings of the Institute for Religious Education at Berkeley; a meeting of the Headquarters Directors and of the Pacific Coast Conference Directors; addressed the Long Beach and Pasadena chapters; lunched with members of the Los Angeles chapter; attended and spoke at the Southern California Conference in Long Beach; witnessed that most remarkable moving picture, "The Covered Wagon," a picture rich in historical accuracy and artistic value; held conferences with Mr. Bard of San Diego and Mr. Pease of San Jose; attended two congregational meetings at Alameda—at the second of which a most promising sum was pledged by the members for carrying on of their church the next year; held conference with Alliance Presidents of Northern California; attended the Commonwealth Club luncheon in honor of Secretary Weeks, of Massachusetts and a good Unitarian; preached at Palo Alto and at Pasadena. Duties at the office have held the Secretary pretty close to his desk.

Horace Scudder Sears

Horace Scudder Sears—one of the most devoted and beloved Unitarian Laymen, died at his beautiful home in Weston, Mass., on April 21. In his passing all Unitarians, all mankind, lose a generous, noble friend. No one will ever know the good he has done, the many lifts he has given downhearted persons, always in a quiet, unassuming way. Mr. Sears was always *there* ready to help. He left generous sums to many organizations, Unitarian and otherwise, but he left a far richer memory. There are a great many men who are far happier, and living and working in better conditions because of Mr. Sears. The world is far richer for him having been in it.

Mr. Sears provided in his will that many projects in which he was interested should be carried on.

The Unitarian Laymen's League gratefully accepts \$50,000, and humbly dedi-

cates its use to the service which Mr. Sears so thoroughly approved.

In the beginning of the Laymen's League Mr. Sears was a vice-president. His generosity made possible a successful experiment in young people's work in the University of California, through the Berkeley Chapter and Rev. Harold E. B. Speight, now of King's Chapel, Boston. At the last observance of Laymen's Sunday in the First Parish in Weston, Mr. Sears preached the sermon.

The Unitarian Mission at New Orleans

New Orleans, with its First Unitarian Church, one of the isolated outposts of Unitarianism, responded to the mission program conceived and set in motion by the Unitarian Laymen's League. Twelve evening mission meetings were held there by Dr. William Laurence Sullivan and his colleague, Rev. Miles Hanson of the First Church in Roxbury, and the closing meeting on Sunday, April 29, was held in the Scottish Rite Cathedral. From the mission secretary came the following telegram:

"437 tonight nearly filling Scottish Rite cathedral and seventy-five more than church would have seated. 156 this morning. Five joined church. Everybody happy over success of mission."

An Appeal

The National Federation of Religious Liberals has accepted the offer of the Abraham Lincoln Center to make its headquarters there. Under the energetic leadership of Rev. Curtis W. Reese, chairman of the Executive Committee, and with the adequate financial support the Federation needs and deserves, the Federation should be a vital influence in unifying and bringing into closer relations the Liberal Religious forces of this country and Canada. Ultimately, it is hoped that its function in its own field will be similar to that of the Federal Council of the Churches of Christ among the evangelical denominations.

The Federation calls for several thousand new members with a moderate average contribution from each in order to place the federation on a sound financial basis.

The annual dues are one dollar a year. These and contributions for the Federation may be sent to the treasurer, Frank H. Burt, 813 Barristers' Hall, Boston, Mass.

Let the Pacific Coast be numbered well among the members of the Federation of which Rev. C. W. Wendte of Berkeley is the Honorary President.

NOTES

It has been found absolutely necessary to enlarge the San Diego church. During the summer the auditorium will be greatly increased and a new organ installed. It is fine to know of a church anywhere of any fellowship being too small to accommodate the crowds.

It is gratifying to know that every church on the Coast holding regular services contributed to the American Unitarian Association for the year ending April 30. In addition Santa Cruz and Santa Ana also contributed. In many cases the amount given exceeded that of past years.

"There never was time when in my opinion, some way could not be found to prevent the drawing of the sword," —U. S. Grant.

This slogan has been adopted by the California Federation of Women's Clubs. What would happen if everyone really held this same opinion?

At the Memorial services of Coast Defenses of San Francisco held in the Service Club quarters at Fort Winfield Scott on Sunday, May 27, Mr. Dutton gave the principal address, "Thoughts Suggested by Memorial Day." The service was in charge of Chaplain Kelley of our Unitarian Fellowship. The hymns sung were "Lead Kindly Light," by Cardinal Newman, and "Nearer My God to Thee," by a Unitarian, Sarah Flower Adams.

The Santa Barbara Alliance reports that two new branches of work have been taken up during the year, one that of "Social Service," the other "Cheerful Letter." The membership of the Alliance is now 81.

Anyone who might have heard our Southern California ministers at the Long Beach Conference would have shared with the Field Secretary a sense of pride and joy that such men are with us heart and soul.

Dr. Florence Buck preached on May 13th at Victoria in the morning and at Vancouver that evening. According to newspaper report she was the first woman D.D. to preach in Vancouver.

Because of the large attendance and the appreciation of the music shown by those hearing it, the Organ vespers will be continued each Friday afternoon at 5:15, throughout the summer at the Berkeley church.

Rev. Edson Reifsnider is to supply the pulpit of the church during June.

Some thirty-five or forty young people attended the annual "Retreat" of the Channing Club at Inverness.

The annual meeting of the Northern California Federation of Y. P. R. U. was held during this Retreat. The following officers were elected: President, Mildred Sharrer of Berkeley; Vice-President, Henry Gibbons of San Francisco; Secretary, Adrian Iliohan of Oakland, and Treasurer, Bevier Robinson of Palo Alto.

The annual meetings at Long Beach and at the University church, Seattle, show sound financial conditions, increase in membership and church attendance as well as a greater determination to make the work of these churches even better than heretofore.

As this number of the Pacific Unitarian goes to press the Peninsula Pageant of Progress at San Carlos, Calif., is just getting under way. There is a Unitarian booth there, several hundreds of A. U. A. tracts and League publications will be on hand for free distribution. The ministers and members of the Alliance of the Palo Alto church will be in charge of this booth. A church standing for the progress of mankind should certainly be represented at a Pageant of Progress!

There are now 12,255 members and 282 Chapters of the Laymen's League.

In a recent issue of the Young People's Religious Union Bulletin, Miss Dorothy Dyar, a former active Channing Club member and now a student at Columbia University, wrote a most interesting and inspiring account of Channing Camp, "The Star Island of California."

May this idea eventually develop into another Star Island, a place dedicated to religion and education, where people can commune with God and hold true fellowship with their brother man. The only things really worth while are the things eternal—those things of the spirit—and in a place sacredly dedicated to the furtherance of these things, wonders can be wrought.

Please keep Headquarters informed of changes in names and addresses of various church officers as well as of Chapter, Alliance and Young People's officers. Many thanks.

Acknowledgment

The contributions of churches to the treasury of the Pacific Coast Unitarian Conference for the year ending May 1, 1923 were:

Alameda	\$ 20.00
Bellingham	5.00
Berkeley	100.00
Eugene	15.00
Eureka	5.00
Fresno	15.00
Hollywood	10.00
Long Beach	15.00
Los Angeles	150.00
Oakland	25.00
Palo Alto	20.00
Pasadena	20.00
Pomona	5.00
Portland	150.00
Redlands	20.00
Salem	10.00
San Diego	60.00
San Francisco	410.50
San Jose	20.00
Santa Cruz	10.00
Santa Barbara	50.00
Seattle	15.00
Seattle University	30.00
Spokane	50.00
Vancouver	10.00
Victoria	10.00
Woodland	5.00

\$1265.50

This is in excess of any previous year. Disbursements have included the usual and some additional expenses, but an adequate sum has been accumulated for the fare of delegates to the triennial conference in 1924.

Charles A. Murdock,
Treasurer.

From the Churches

ALAMEDA.—On Sunday, May 27th, many of the members of the Unitarian Church of Alameda met at the church edifice at 10 A. M., and motored in the bright California sunshine through the broad vistas of the beautiful Santa Clara Valley to the country home of Mr. E. H. Clawiter, near Mt. Eden, where nearly 95 persons of varying ages, from the youngest Sunday-school teacher to the still youthful in spirit "Grandma" Gerry, whose years, indicated on the dial of Time, register 94, met other friends already assembled—some on the lawn or grouped on the broad steps of the house, the majority seated on benches, augmented by potato boxes, hatted or hatless as preferred, while the young minister, the Rev. Gordon Kent, standing hatless beside the rugged trunk of a tall palm, conducted the services. The congregation sang familiar hymns appropriate to the occasion to the music of a violin. Mr. Kent, in voice vibrant with deep feeling, delivered a stirring address on a theme befitting the occasion of Memorial Day. After a beautifully worded prayer of benediction and a brief social gathering the people assembled partook of the luncheon provided by the ladies of Unity Circle and other friends and an hour later the party entered the several waiting automobiles and sped homeward along the broad highways. Thus ended the first away-from-home, and in the open, Sabbath service of the First Unitarian Society of Alameda.

BERKELEY.—During the first three Sundays of May, Rev. Robert F. Leavens enjoyed camping with members of the Channing Club. On May 27th he spoke with understanding and feeling on the Offices of Recreation. The church services will be uninterrupted this year. The attractive building is open nearly every hour of every day in the year.

FRESNO.—One of the most interesting and inspiring services in the church for several years was that held on Mother's Day. The church was most beautifully decorated with great baskets and vases of flowers, which were donated by the various organizations

in the church and its individual members. After the usual opening the beautiful Unitarian baptismal service was held, six little children, three of them babies in arms, being christened and presented with exquisite rose buds. Appropriate music accompanied this service and the latter part devoted to mothers. Mr. Clayton's address, interesting and inspiring as always, seemed even more full of sympathy and understanding. Another interesting part of the service was the welcome extended to new members, quite a number of whom have recently signed the book.

The Laymen's League of Fresno has now membership of 20. At the last meeting Rabbi Segel spoke on "The Modern Zionist Movement."

Other activities in the church are proving interesting. The recently organized Young People's Society is holding meetings which are reported to be most entertaining and are proving very popular.

LOS ANGELES.—On May 6th, Rev. Mr. Backus started a series of sermon-lectures, on the truth about the Bible as revealed by modern scholarship, to be given on alternate Sundays.

Seven topics are announced:

"What the Bible Really Is."

"The Greatest Book of the Old Testament."

"The Apocrypha."

"The Heart of the New Testament."

"The Hardest Book in the Bible."

"The Bible and Evolution."

"Do We Need a New Bible?"

The church services have been well attended.

P. B. D'Orr has been elected president of the Laymen's League. It has renewed Thursday noon luncheons and meets at the Angelus Hotel.

The church school on April 29th gave ten Gold Stars to pupils having been present every Sunday for the past six months.

The younger set of the church have started Sunday afternoon "hikes," and have visited Look-Out Mountain, Griffith Park, Mt. Hollywood and the Mount of Olives in the San Fernando Valley.

The Women's Alliance, Mrs. Abby S. Brewer, president, has held its weekly

meetings celebrating the May birthdays. Conservation Day was given over to our second Thursday afternoon program. On May 17th, Mr. Backus gave us his last lecture on Outlines of Science, dealing especially with the bearing of science on religion, philosophy and life.

We have been devoting our mornings for the past month to serving for the Childrens' Hospital.

At the Southern California Conference at Long Beach, 29 attended from our Alliance. The meetings was indicative of a wholesome condition on the part of our churches in Southern California

PALO ALTO.—Upon two Sundays of the month Dr. Dole and Mr. Wetherell have occupied the pulpit, each with a message worth while. The Alliance held a most successful luncheon in connection with its annual meeting. Mr. Nelson Bryant spoke most entertainingly to the Laymen's League on his experiences in China, where he held an important position for a number of years. The men of the church served a dinner on May 6. About 35 of the friends of the church spent a Saturday night on Mt. Hamilton, saw the wonderful sunset, viewed Saturn and Jupiter through the telescopes, and enjoyed each other's fellowship about the campfire. The children of the Sunday-school have had a picnic at the home of Prof. and Mrs. Carruth. The Humanist Club sent a delegatoin of six to the Channing Club camp at Inverness; they spent a week-end there. The Explorers' Club presented two short plays under the direction of Mrs. Wallis. The Alliance has sponsored two social evenings, one in the form of a card party and the other centered about an illustrated lecture on "The Ascent of the Matterhorn," by Dr. Jordan. We are co-operating with Headquarters in maintaining a Unitarian booth at the Peninsular Pageant of Progress at San Carlos.

SAN FRANCISCO.—Mr. Dutton has preached every Sunday in May and his topics have been vital ones, handled with power: "What Life Is," "The Visitations of God," "Internationalism and Religion" and "The Problem of Good."

The Channing Auxiliary held a fine large meeting on May 7th. Officers were elected for the coming year. We are fortunate, indeed, to have Mrs. McGaw in the chair for another year, the board, with the exception of the business secretary, remaining with her. A fine musical program was given. A talented young daughter of one of our members, Miss Modesto Mortensen, violinist, accompanied by Mrs. McGaw, played a Saint-Saens Sonate and a Slavonic Fantasie by Dvorak. Mrs. McGaw gave a most interesting program, some very modern work by Palmgren, and a brilliantly executed Chopin ballade. Mrs. Harold Olsen, accompanied by Mrs. Blanchard, sang delightfully a group of songs, concluding with "The Greatest of These Is Love," a beautiful song composed by our own Mrs. Blanchard.

The Society for Christian Work held two meetings. On the 14th a business meeting, when the vital subject of replenishing the treasury was voted on. It was voted to replenish by subscriptions, pledges to be given this month payable in September. It was also voted to hold a Thanksgiving food sale in November.

On the 25th Mrs. Edwin Stadtmuller and the Channing Readers gave a benefit matinee for our fund, reading most brilliantly four short plays by Dausany, Fraser, Kreyborg and Bynner. We cleared thirty dollars and were delighted and very grateful to the readers. The meeting of the 28th was a large one, and listened to a paper of interest and charm by Miss Mary McEwen on her recent trip to South America. This is the last meeting before vacation.

Mr. Dutton's book review on May 21st was well attended and much enjoyed.

VICTORIA, B. C.—The largest congregation we have had for quite a while assembled on Sunday morning, May 13th, to welcome Miss Florence Buck on her first visit to Victoria and were rewarded by a very eloquent address on "The Adventure of Faith." Miss Buck quite captured our hearts during her all too short stay and we trust that ere long we shall have the pleasure of meeting with her again. On Sunday

afternoon she made the five hours boat trip to Vancouver arriving in time to speak at the evening service there and then took the night boat on to Seattle from whence she left on Monday morning for the East. She is truly a great traveller.

Stories

A bright little girl came home from Sunday-school and said to her father: "A nice man told us all about a wonderful old cathedral in England. It had niches for all the apostles with silver statues in them. One time a man named Cromwell (his first name was Oliver) came and saw them. He said, 'What are those figures?' The man he asked said, 'They are the apostles,' 'But what are they made of?' 'Silver,' said the other man. 'Well, I want them,' said Mr. Cromwell, and he took them all and melted them down, and gave them to the *Commonwealth Club*."

A little boy was much enamored of some fine home-made cake a kindly lady provided on a visit. "I think, if you can wait till I grow up, I would like to marry you." The lady was flattered and told him she would think of it. He went home to the grandmother with whom he lived and said, "Mrs. ——— is going to try her best to live till I grow up and marry her."

A boy who had heard at Sunday-school a somewhat lurid description of the hell some people once believed in, went home and asked his father of he knew there was a place where bad people went when they died and burned and burned and never burned up. His father seemed inclined to doubt it. The boy said, "And that's the worst of it. The more you don't believe it the worse you will burn."

Odd Pronunciation. Says an exchange: "Ngon, an East African fruit, may be imported into this country. It is pronounced palatable."

"Jim's a standpatter, isn't he?"

"Yes, and he's one of the few standpatters whose patter I can stand."

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It moves through all the efforts, all the eloquence, all the literature, all the homes, all the charity organizations, all the laws, all the public bounties—that are interpreting sweet and serious truth, nourishing goodness, spreading the sway of the spirit of sacrifice, banishing injustice, making the world less selfish and more pious. For these are hastening the true Millenium, when all law, all government, all literature, all life, shall be pure and reverent and charitable.

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God our Father. Man our brother.

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Editorial

It is almost always found difficult to simply take the first steps in the practical carrying out of any change which we are theoretically convinced would be advantageous. A kindly Bishop addressed Boston Unitarians on the desirability of lessening denominational differences and suggested that it might be possible for the Congregational body that split in two about one hundred and twenty-five years ago to come together again. The proposition seems to have aroused little sympathy. It is admitted the two bodies are much nearer together than they were, but the difference is too great to be easily ignored. The trouble seems to be that both bodies have moved in the same direction, so that while the so-called orthodox Congregationalists occupy almost the same territory that we did when they forced us to go out, we have moved away from them about as far as they have come. We cannot move backward and they are not disposed to accelerate their speed, so we seem doomed to recognize our differences and let time and events determine the future.

But it has been good even to think of and it has had its good effect on that fruitful sources of progress that we call public opinion. The secular press, if there is such a thing, has seemed to recognize the good sense involved in the suggestion. They are not so conscious of the difficulties, and the editorial writers reveal the growth of broader views and a better understanding of the nature and characteristics of religion. It seems generally accepted that the dogmas and theological differences are not the better

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Go on with life another mile,
Lighting the way with kindly smile.
—Edwin Markham.

part of religion, that the spirit of Christianity favors growth in the humanities and a better life, that unity rather than division is the final goal.

In the meantime there is a necessary place for denominationalism. The spirit must have a body, and it is not alone birds of a feather that flock together. Men of like mind and manners naturally and properly co-operate and gain efficiency by uniting. The possibility follows that they place too high a value on their special organization and are more interested in their special section than in the final object of the whole effort. Denominationalism is good or bad, depending upon the rank it holds in our affection and allegiance. It has its place, but it is not the first place. And the moment we subordinate it to its fitting position we cease to hold any competitive jealousy, but are ready to rejoice at the prosperity and strength of any section of the great chain of humanity. A Unitarian who indulges the delusion that all the world must some day be Unitarian, or that today a large part of mankind really are Unitarians, is to be pitied. We sustain our organization because we believe that like-minded people will find it the form most likely to attract. It seems to us a simple and an utterly free opportunity for service and worship, and it is our part to provide a place for those who want it or need it. It is for us to feel kindly to all, however much they differ from us, who are likewise providing for what they believe to be human wants, and seek truth and do justice or strive for love.

We do not even seek to force upon others what seems good to us. We only offer to those who find no other or no better way, what seems to us a reasonable

faith. In an appeal much depends on its formulation. The following statement is perhaps a fair sample of what we concur in. It is copied from the calendar of our Church at the National Capital:

This church is dedicated to religion, but not to a creed. Neither upon itself nor upon its members does it impose a test of doctrinal formulas. Love to God and man and the perfecting of our spiritual nature it regards as the unchanging substance of religion and the essential gospel of Jesus. Consecrating itself to these principles, it aims at cultivating reverence for truth, moral character and insight, helpfulness to humanity and the spirit of communion with the Infinite. It welcomes to its worship and fellowship all who are in sympathy with a religion thus simple and thus free.

There seems great inconsistency in the spirit of enmity and hatred that often characterizes religious organizations. The national conventions of leading denominations held within the last few months have shown sharp division between the friends of progress and the adherents of conservatism. There seems as much feeling and passion as in the gathering of contending politicians, and if they are in any degree mindful of the admonition of their leader that "ye love one another" they are singularly successful in concealing it. Unity is perhaps too much to expect when utterly opposing ends are sought, but in a body where loving is made the test of the Christianity they profess it is a pretty bad give-away to show fangs and to snarl instead of smile.

There seems to be pretty even division of numbers, too, and neither side can find much comfort. Evolution is not wholly discredited, but those who have dared to think and to discard fetters are given a year to repent and conform to the ways of their fathers.

We Unitarians may rejoice that at our anniversary meetings at least a kindlier spirit seemed manifest. Good will was clearly expressed, and positive enthusiasm was in evidence from first to last. It is a great advantage to feel that there is nothing vital in differences of belief. We welcome them as wholly natural and as promises of future growth. We, too, have contending temperaments and resisting tendencies. It is fortunate that some would push and some would hold back. Wings are made to fly with and not for vicious flapping.

There is call for tolerance as to varying belief and beyond that for sympathy. There is especial need for judging as we would be judged in the matter of thinking and in recognition of the right of loyalty. This both within our own denomination and towards those of varying faith. We claim the right to be free and we should allow the same privilege to others.

English papers pay fitting tribute to Adam Smith on the two hundredth anniversary of his birth. The London Inquirer of June 15 had an admirable editorial on "The Wealth of All the Nations," which closed with these words: words:

"It is a vast problem to live together as nations ought; but let us never doubt that the brains that have sufficed for the immense intellectual work of the past will be equal to the needs of the future, if only the mind that knows and goes on to discover more and more is allied with the heart that reverently trusts and the spirit that greatly dares."

In this connection it would seem that President Harding deserves the sympathy and support of all who appreciate fair play and love their country for his firm support of the world court and all unquestioned effort for securing world peace and universal justice.

David Starr Jordan has written an appreciative review of G. Stanley Hall's "Senescence, the Last Half of Life," which he warmly commends:

"When President Hall was a younger man he gave us our best account of adolescence, the maturing of mind and body with the young. In middle life, as the head of a small but really great university, one which realized the training value of going to the bottom of things and then up on the other side, he wrote on various phases of mind growth. And now, becoming old, though still young at 77 years, he sums up the philosophy of age, investing its inevitability with a sunset glow as charming as it is rare."

The author finds it not unnatural that people at large think meanly of old age. Many old men are battered and water-logged derelicts, but wise-living has its reward even for the old.

"Our function is to finish a structure that still lacks an upper story and to give it an outlook or conning tower from which man can see clearly the far horizon and take his bearings now and then by the eternal stars."

Dr. Hall sought help by writing to many old men. From inmates of "homes for the aged" he secured much writing, but few ideas. But from those who had been creative of opinion the harvest was rich and varied.

Life significant is one reply that reflects a widely spreading feeling among the open-minded whose years have mellowed their judgment.

One who has been a pillar of the church says: "Symbolism 1000 years old is not suited to us or our times. If Christianity had not been . . . handicapped by the church in creating irrelevant and quarrelsome issues and diverting emphasis to a future life, instead of improving the conditions of the present one, it is fair to say that our present social, moral and spiritual condition would be very different from what it now is. . . . I think all these things are man-made incrustations. Religion must be

rescued. I do not know how, but it has got to be done."

Old age may bring serenity, but it must not pall and stagnate. Our juniors are apt to think we have glided into a peaceful harbor and that we should cast anchor and be at rest.

"We feel that we have made landfall on a new continent where we must not only disembark but explore and make new departures and institutions, and give a better interpretation to human life. Man has always felt the need of guardianship, and because he lacked wisdom invented immortal omniscient gods to guide him, and as embodiments of what he felt lacking in himself. It is this need of an all-wise providence that the old will come to supply, if and as humanity slowly ripens."

Age has its uses and its appointed part. It must not give up the good of youth, but it must not decline to let go the outgrown. It has been wisely said:

"He who wishes to cling to the Old that ageth not must leave behind himself the old that ageth."

Rev. Frederick R. Griffen and his associates who presented the report of the Polity Commission at the May meeting of the American Unitarian Association deserve the hearty commendation of all interested in the development of the fullest and most vigorous life of our denomination. We are conscious of augmented interest in the cause it represents and it is altogether fitting that our administration effort be broadened and strengthened to meet the great demand that continuous growth will surely present. We want to make it harmonious, flexible and wisely progressive. We must conserve our inheritance and also nobly venture. The proposed changes in the by-laws seem well considered and to promise unification, stability and confidence. It is of great importance that final action be

guided by all the wisdom, discretion and faith that can be commanded by all concerned. It is well that definite consideration for an entire day is proposed at the New Haven Conference.

—C. A. M.

One of the most noteworthy of the meetings held in connection with the Unitarian anniversaries in Boston this summer was the annual meeting of the Unitarian Ministerial Union, held in Channing Hall, Boston, May 21, 1923, which marked the completion of the first full year in the life of this national organization. The secretary reported 78 new members added during the past year, making a total of 463.

The tellers reported the passing of resolutions submitted to the membership on the postal ballot, as follows:

1. In favor of regional meetings of the Union. Yes 233. No 2.

2. In favor of equal representation of the Union with other national organizations. Yes 231. No 6.

3. In favor of dropping the uniform reading requirement for entrance into our ministry. Yes 158. No 57.

4. Approving the policy of New England railroads in granting no clergy rates. Yes 160. No 59.

5. Petitioning the President for amnesty to certain war prisoners. Yes 230. No 44.

6. In favor of the outlawing of war. Yes 226. No 5.

7. In favor of Federal Prohibition. Yes 186. No 42.

8. In favor of the Volstead Act. Yes 181. No 28.

These notes are significant of the attitude of the Unitarian ministry at the present day, and place it in the front rank of national reform and progress.

C. W. W.

Notes

Rev. C. S. S. Dutton preached all of the month of June. In July he sought the high Sierras, as is his wont.

May joy and satisfaction attend Dr. and Mrs. John C. Perkins in their flight, sojourn and homecoming to, in and from England. They deserve all they can get, and it is much.

Mr. Charles Gates addressed the Emerson Guild of Boston at a late meeting on the ever-entertaining subject, "California," which is a minor gospel well fitted for practice purposes.

Dr. Clay McCauley enjoyed a visit to Yosemite in the month of June, motoring in with a party of four. He was especially struck with the beauties of the Big Oak Flat road, which was followed on the homeward trip.

Rev. Howard B. Bard seems to have attended the May meetings to good purpose. At the annual meeting of the Board of Directors of the association an additional \$9000 was loaned to San Diego for the contemplated extension of the church building.

Rev. and Mrs. O. J. Fairfield at last accounts were resting, after their twenty-eight days' trip across the continent, in the comfortable home of Dr. Seth C. Beach in Watertown, Mass. They will visit with their three children in the East and renew for a time their old associations before striking the long trail home in their self-driven car.

Mush, slush and gush are the only adequate words to describe Papini's "Life of Christ." That a serious publisher and an able translator should have combined to produce this book in this country seems to us nothing short of an insult to American intelligence. That church leaders should be receiving it rapturously, is a terrific commentary on the contemporary state of Christianity."—*John Haynes Holmes.*

Rev. E. H. Brennan preached an inspiring and warmly appreciated sermon at Redlands on Memorial Day. His text was: "They Desire a Better Country."

The Grand Army, the Spanish War Veterans and the American Legion were well represented.

Rev. Minot Simons has accepted a call to All Souls Church, New York, formerly served by Rev. William M. Sullivan. He will take up the important work in the fall.

Rev. and Mrs. Henry T. Seerist of New England have been visiting San Francisco, and also Berkeley, where Revs. E. M. Wilbur, Robt. Leavens and Chas. W. Wendte, old-time friends, have extended courtesies. They departed for Yosemite and Santa Barbara on the 3rd of July.

Rev. Earl M. Wilbur, D. D., has returned from a strenuous trip to Boston and intermediate points. He has reports of several new students for the autumn semester of the Theological School at Berkeley. A well attended meeting of the trustees of the School was recently held in San Francisco, at which steps were taken to increase the teaching force of the institution and otherwise add to its effectiveness.

At the annual meeting of the Woman's League of London, held on May 30, the opening service was conducted by Mrs. C. H. Thompson of Berkeley. She later gave an address on "The Young People's Union in America," in which she said:

"It used to be the idea of the older people that they must do something for the young people to keep them happy; now they know that the latter want to be allowed to do things for themselves."

The Young People's Religious Union awards for the highest efficiency a silver cup, which will be the permanent property of any society which wins it four times. The Emerson Guild (Second Church, Boston), which won it last year, has now offered a cup as a second prize and an anonymous friend has offered free room and board at the Shoals for the delegate coming over 500 miles. Twelve societies competed this year. The cup was awarded to the Rochester society and the board to the Long Beach Club.

Rev. William E. Barton, President of the National Council of the Congregational Church, recently pertinently remarked: "As for the Apostles' Creed, what do we know about it except that the Apostles got along very well without it?"

According to a decision just made at Constantinople by the congress of all the Orthodox (Greek) church, the ecclesiastical calendar of Eastern Christendom will, next October, be conformed to that of the West. Thirteen days will be "lost," October 1 being called October 14, and so on.

Quite signal were the honors conferred upon Rev. Clay MacCauley by Princeton University at its commencement exercises on June 19. For the first time in its history was the degree of Doctor of Divinity conferred upon a heretic and since in the case of Abraham Lincoln a degree has not been conferred upon a person not present in person.

Mr. Bruce Cornwall has been made chief of ordnance for the San Francisco Bay. His salary will be \$1 a year. It is proposed to be prepared for any event and to let the world know that we have the will and the power to command peace. When the great war was at its height its cost to the United States was two million dollars an hour.

Rev. Dr. George Batchelder has ended his long and honorable career of service. He died at his home in Cambridge on June 14th at the age of eighty-six. He served in churches in Salem, Chicago and Lowell from 1866 to 1893, was Secretary of the American Unitarian Association from 1893 to 1897, and editor of the *Christian Register* from 1897 to 1911, when he retired from active life. He was a man of good ability, wise and strong, with a fine spirit.

Oxford has conferred the degree of D. D. on J. Estlin Carpenter, who is the first Unitarian minister to be so honored by it. He received his M. A. degree twenty-two years ago.

Mr. Charles de Freycinet, the distinguished French Protestant, thrice prime

minister of France, lately died at ninety-four and a half in full possession of all his faculties.

Rev. Dr. Norbert F. Chapek, for twenty years a pastor in an "orthodox" body, is now the enthusiastic leader of a notably popular Unitarian movement in Prague and vicinity. He modestly told the cheering story of his success at a recent Essex Hall meeting in London.

The Unitarians of New Hampshire are so awake that they have started a live little paper, "The Liberal Christian." It is published at Franklin and sounds the slogan, "On to Charleston—To the Conference." It is quite readable and is published "in the interests of a Rational Religion in New Hampshire, combined with modern science."

It is gratifying to know that our church at Pasadena is to enjoy a temporary merger with the Neighborhood church, a fine group of people occupying a commodious and beautiful church building located most advantageously. Relations between the churches have been very friendly and Rev. Bradford Leavitt is not likely to allow any lessening of the bond of sympathy.

A clergyman in Arizona recently sent out a set of ten questions on religious matters to the members of the little Rotary Club in his town. Eleven men answered them. All these eleven replied that their growing knowledge of life had not altered the essential vitality of religion to them; though all but two said that this growing knowledge had modified their earlier ideas of religion. Six men rejected the doctrine of the Virgin Birth, and four did not believe in the Deity of Jesus. Only two denied the immortality of the soul. All the eleven gave very positive testimony to the value they had found in prayer.

Wherever we find a clergyman who has a high ideal of church music, coupled with sufficient knowledge of it to command the respect of his well-trained organist, it is probable that the feud between clergyman and organist has ceased to exist, and that the two are working earnestly together to maintain a high

standard of devotional music in the church that they serve.

Before the San Diego Open Forum, Chandler Owen, editor of the *New York Messenger*, the leading negro paper of America, recently arraigned capital for keeping the negro in actual slavery before the emancipation proclamation and in economic slavery since that time. He declared that negroes constitute one-third of the population of the South and produce its entire wealth, and that they constitute one-tenth of the population of the United States and produce one-seventh of its wealth.

"The Life of Repentance," the work of a new religious teacher in Japan, which is described as "a compound of Buddhism, Communism and Christianity as Tolstoy understood it," has achieved a circulation of 200,000. It is said to be profoundly affecting the younger generation, and Nishida, as the writer is known, has numerous followers who are relinquishing all worldly ambitions, and adopting the dress, together with the toil, of the manual worker.

An unusual opportunity for small church groups to provide themselves with a hymn-book of rare quality at half price. Unity Publishing Co. offers at 25 cents an excellent cloth-bound, cut-leaf hymn-book—the device which brings every hymn beneath the tune to which it signs. The tunes are nearly all old and familiar. The hymns are hymns of self-consecration, thankfulness, trust, loving service to man, joyful faith in human progress and ever-lasting life, and warm communion between the child-soul and the indwelling Father-soul. (25 by Whittier, 34 by Frederick L. Hosmer.) Address Abraham Lincoln Centre, Chicago.

The new home of All Souls Church, Sixteenth and Harvard streets, Washington, will contain several assembly rooms as well as offices and class rooms. The south wing will be named Pierce Hall and the auditorium, Emerson Assembly. The north wing will be Hale Parish House. The interior garden will be

known as Court of the Founders. The Laymen's League hall will be the Room of the Presidents (Adams, Jefferson, Fillmore, Taft). The Lend-a-Hand Society named its room Edward Everett Hale Memorial room, in honor of the founder of that society.

In a recent lecture on John Fiske, given at Santa Cruz, Rev. A. B. Heeb paid a deserved tribute to that great philosopher and historian, claiming that he had done more to establish securely the basis of the modern world than any other student of science. When evolution threatened to do away with all religion, as some thought, it was this able scientific student who set men's minds and hearts right on a very important question. The everlasting reality of religion became the climax of all John Fiske's studies.

Rev. Clarence Reed very heartily enjoyed revisiting "God's Wonderland" during his May vacation. On the first Sunday in June he reoccupied his Oakland pulpit and spoke on "Yosemite." "God's greatest temples are not the cathedrals and shrines that have been built by man, but they are to be found in the world of nature. There has never been a palace or temple constructed by human hands that has been decorated so beautifully as the hills and mountains of California. A panoramic view of one of God's greatest cathedrals may be seen from Glacier Point. It is one where men may worship. Stretched out before the worshiper is a great sea of snow miles beyond miles, with mountains beyond mountains as far as the eyes can see looking like the crested waves of the ocean. He needs no prayer or hymn book, nor organ or bell, no vested choir or robed priest to lead him in worship. He stands in the very presence of God and in silence communes with the Most High."

The ladies of the First Church of Seattle held a rummage sale the last week in June and cleared up \$101. They report that they have in addition a meerschau pipe which any smoking Unitarian would be ashamed to purchase at less than \$12, which they would like to dispose of.

Contributed**The Program of Religious Liberalism**

Lewis C. Carson.

Part Second.

Another important point to observe is this: Religion is a matter not only of expression but of impression. Why do we express our thoughts? In order to impress them on somebody else,—not only to get them out of our minds, but to get them into the minds of other persons. The same is true of religion. Expression and communication—these are the two things at which religion aims.

In this sense religion is decidedly a social phenomenon. Its cultivation depends upon our association with other persons. It is a simple psychological impossibility that you can be religious all by yourself. You can be intellectual all by yourself, up to a certain point; but you cannot be religious all by yourself. Hence the Church as an institution; hence the Church as a religious organization. The man who says, as we sometimes hear persons say, "I am my own church," does not understand the true nature of religion. One can be individualistic in his thinking, perhaps, but in his real religious life—never. Religion depends upon association.

But impression to what? We have said that religion is a matter not only of expression but of impression. Not impression, surely, to the chance whims and vagaries of other individuals, but to the great corporate historic life of humanity—or to our section of it—expressing itself through its religious consciousness in hymn and prayer and art and architecture and in every other normal manifestation of its corporate and spiritual being. We go to church, then, not only to do things ourselves, but to learn how to do them and to put ourselves into spiritual communion with the ideals of the centuries and the highest aspirations of our fellow men.

All these things, then,—these external forms of expression,—are to be taken as symbols of a deeper spiritual meaning. Symbolism in religion is the name

that conveniently designates the attempt on the part of individuals, widely separated geographically, so to interpret the faith and worship of historical Christianity as to make it reconcilable with the ideals of religious liberty developed by the Free Churches both of America and of other lands.

III.

Religious symbols are of three kinds. (1) First, there are certain material objects, whose meaning is symbolical. Examples of these are the church spire, symbol of human aspiration; the stained glass windows, which symbolize the beauty of holiness; the church building itself, which, with a literary reference to Noah, represents to us the ark of our salvation. For many Christians the Cross is the central of all symbols, typifying as it does the idea of sacrifice, set forth in the story of the Crucifixion.

In our religious life we are everywhere surrounded by these symbols. And though many have sought to cheapen their spiritual significance by pointing in some cases to their pagan origin, nevertheless into these symbols the Christian consciousness has projected itself,—in them it reads the story of its own hopes, its own loyalties, its own deepest convictions. Religious life cannot exist without these object lessons to its faith, without these permanent reminders that back of the material is the spiritual, back of the visible is the invisible, back of the temporal stands the eternal. To the eye of the religious consciousness these symbols are not mere objects of wood and stone: they are the outward and visible signs of an inward and spiritual meaning.

(2) But besides material objects there is a second class of religious symbols: I mean the formal observances of religion, the rites and ceremonies through which we also express our living consciousness of the deeper things of the spirit.

We stand to praise God, we kneel to pray to Him, we sit to listen to instruction from His Holy Word. Thus runs an old rule designed to assist worshippers in the forms of their religious expression. These attitudes are but symbols of something that we feel. We

go to Church on Sunday; we are baptized in the Church; we are married and buried under the Church's auspices. In fact, from the moment we come into the world until the time we depart from it, there is not an important event or crisis in our lives that is not attended—or may not be attended—by some formal religious observance, intended to impress upon us its spiritual meaning. Are these forms mere superfluities? No, they are symbolic of the fact that the natural rests on the spiritual, that our little life is not merely "rounded with a sleep," but that the great Realities of God and Eternity stand behind, above and underneath all. Like the material objects of which we spoke a moment ago, these religious observances, too, are symbols,—symbols of a spiritual meaning.

(3) In addition to the two classes of symbols which we have just described, there is a third class of religious symbols whose representative character is not so generally recognized. It is the language of religious thought and devotion. Properly understood, this too is symbolical.

When we use the word "God," for example, we are using a symbol. The word "God" means *Light*. When we use the word "righteousness," we are using a symbol. The word "righteousness" means *rightness*. The man who is righteous is rightly adjusted to his moral and spiritual environment. Yet in no case does the symbol merely hang in the air. It points to something beyond itself that is spiritual and that is real. A symbol is a pointer. Behind every religious symbol there is a spiritual reality; and if there be no spiritual reality, then the symbol itself is not real.

In this symbolical character of religious language, especially of the language of theology, lies the exact point of differentiation between the evangelicals and ourselves. The enemy of symbolism is literalism. Where the ideas of religion are insisted upon as literal facts,—where the events in the dramatic Christian narrative are emphasized for their historic importance alone—as when Dr. Machen declares that salva-

tion depends upon whether or not certain things did or did not happen in history (p. 12-122)—there can be no compromise with the traditional point of view. Symbolism takes its stand squarely upon the presuppositions and the results of modern critical science and of historical research.

Nevertheless, as Santayana says, "What is false in the science of facts may be true in the science of values" (*Poetry and Religion*, p. 91). Many things can be accepted as symbolically true which cannot be accepted as literal happenings. Thus such festivals as Christmas and Easter have a lesson even for the Liberal. But to refuse, as does the evangelical, to make any discrimination between these two ways of apprehending truth is to do violence to reason and to make unjust demands upon faith.

The language of religion is symbolical. As soon as we have made this discovery and grasped its full significance, we are in possession of a key that will solve for us many a religious problem. I believe in God,—not in the word "God," but in that for which this word stands. I believe in immortality,—not in any given picture of the future life, but in the fact that what is spiritual in me cannot die. I believe in prayer,—not in any particular form of words, but in the act of holding my soul in communion with the divine. In other words, we look not to the symbol, but to the Reality which these symbols typify.

Symbolism is therefore both a theory of religion and a method of developing the spiritual life. As a theory of religion it asserts the primacy of feeling and the necessity for outward forms of religious expression. As a method of spiritual development it insists that the chief end of the Church is worship. To quote the words of John Hunter, "Our churches exist to meet and satisfy this yearning of the religious soul and of every soul in its most religious moments; and when they are what they ought to be they will in all their associations conduce to reverent and exalted feeling and thought, be friendly to quietness of spirit and communion

with the unseen, be sanctuaries on whose threshold we may always meet the best suggestions and persuasions, and within whose walls we can nourish without hindrance those affections and sentiments which idealise our common life, and which it is the supreme anxiety of serious men everywhere to preserve unsoiled and unhurt amid earthly contact and strife" (*A Worshipful Church*, p. 7-8).

Thus may we, even as Liberals, hold fast to all the great truths of religion. It is on the basis of this symbolic interpretation that our present day Liberal theology must be reconstituted. We must remember that religion must have a body as well as a soul, an outward and visible expression as well as an internal and spiritual meaning. The symbolic character of these external forms must be clearly recognized. And whether it be (1) religious objects, (2) religious ceremonies and observances, or (3) religious language and ideas, their truth and value lie not in themselves, but in the great underlying realities—realities in the spiritual order—to which these symbols point and in which they find their meaning.

Longfellow has said:

"All things are symbols; the external shows
Of Nature have their image in the mind."

So of religion we may say: "All things are symbols": the external signs but point to deeper Realities, which have their source in the bosom of the Infinite and their explanation in the spiritual consciousness of mankind.

The Undertone

From old to new, with broadening sweep,
The stream of life moves on;
And still its changing currents keep
A changeless undertone.

In prophet word and martyr faith,
Vision of saint and seer,
The poet's song, the hero's death—
That undertone we hear.

A sense we have of things unseen
Transcending things of time;
We catch, earth's broken chords between,
The everlasting chime:

And light breaks through the rifted haze
In shining vistas broad;
We travel the eternal way
Held by the hand of God.

—*Frederick Lucian Hosmer.*

Institute of Religious Education at Berkeley

Frances E. Duschak.

The Institute at Berkeley was one of sustained interest throughout, better by far than any of the previous Institutes held here. We feel that we are gradually building up a corps of well-trained workers to carry on this most important branch of church work.

Prof. Breitweiser proved to be a very popular lecturer on "The Psychology of Religion"; Prof. Chas. E. Rugh gave a stimulating practical course on "How to Teach Religion," and Prof. Wm. S. Morgan threw interesting light from a new angle on the general topic.

The course given by Dr. Buck on Bible Drama and Church Pageantry was a wonderful combination of the theoretical and practical, and we were left with a great desire to undertake this fascinating work, and a confidence in our ability to succeed in it. Her own rich personality won the love and fealty of every one of us, and we cannot sufficiently express our gratitude to her for the work she did here.

The Seattle Institute

John C. Perkins, D. D.

The Institute at Seattle, May 6-11, was one of constantly gathering interest, bringing together members of churches and making an appeal to and an impression upon the public beyond the possible expectations of any. The attendance reached eighty-two in the evening of May 10, thus allowing this institute to build upon those that went before it at Los Angeles and Berkeley a numerical structure that surpassed them. Dr. Buck herself was the inspiration of all; and her systematic arrangements and punctual direction gave a constant sense of order and seriousness.

All churches with church schools in the Northwest were represented by delegates, and all ministers, except Mr. Cosgrove of Spokane and Mr. Eddy of Eugene, were present. The sessions were held in the University Unitarian church each day, from 4 to 9:30 p. m. Each session began

with a service of devotion. The hours of the day before 4 p. m. were given to fellowship, hospitality, and helpful pastimes; and the classes came for lectures fresh and eager. Groups met at luncheons in people's homes, suppers in the church, and conferences and means of acquaintance and discussion were always at hand. On the morning of May 6, Dr. Buck preached at the First Church, and Mr. Thomson of Vancouver at the University Church. The services in the University Church on Sunday evening closed with the pageant, "The Consecration of Sir Galahad," under the direction of Mrs. John Carroll Perkins, a most beautiful and devotional beginning for the Institute.

The problems of the Institute were those connected with the use of the Bible, the understanding of evolution, and the conduct and methods of the church school. Mr. Perkins lectured on the use of the Bible as demanded by the very character of the Biblical books; Prof. F. M. Padelford on the Bible as Literature; Prof. Wilbur on specific topics—gospels, miracles, sermon on the mount, fourth gospel; Dr. Buck on the dramatic uses. Prof. Sisson of Reed College unfolded with fascinating clearness and simplicity the actual significance of the evolutionary processes, and showed their suggestions of still deeper and more impressive religious mysteries for those who would accept their principles. Mr. Thomson of Vancouver, Mr. Rand of Victoria, Mr. Fereshetian of Salem, Mr. Eliot of Portland led conferences on practical themes of worship and service. Dr. Buck showed great ability in bringing together all lines of discussion or dissertation in such a way as to give the whole Institute a character of unity. It was a week of great inspiration and lasting help.

The Seattle Institute.

Samuel Collyer.

The Institute for Religious Education of the Pacific Northwest, Unitarian churches, held in the University Unitarian Church in Seattle in co-operation with the First Unitarian Church, May 6th to 11th, under the very able leadership of Dr. Florence Buck, was voted to

be a pronounced success both in attendance and interest of the participants; and all the more so because of its being the first of such institutes under Unitarian auspices held in the Pacific Northwest, and at the final session held Friday evening, May 11th, one of the largest audiences of the week testified by a unanimous vote its desire that if possible Miss Buck should return next year and conduct a similar institute. It is certain that the publicity so generously given by the local papers to the speakers and conferences has had the effect of bringing public attention to Unitarian views and teachings in a way new to it, and new faces have appeared in the Sunday audiences since the close of the conferences.

Palo Alto Get-Together Club

Rev. Elmo A. Robinson.

Palo Alto has a daily newspaper, *The Times*, which shows an unusual co-operative spirit toward the other social institutions of our city. Among other features it maintains a Forum Column, to which any person may contribute. In this column, about two months ago, there appeared a number of communications from various sources, complaining of the difficulty experienced by newcomers in making friends. At the suggestion of one who is not a member of our church, I extended an invitation, through the Forum Column, to all newcomers and to all who were lonely to come to our hall on April 7. Old-timers were also invited to come and help the idea along.

As a result the Get-Acquainted Club has been meeting weekly since that time. There is no formality of membership. There are no dues, although recently, at their own suggestion, those who wished made a contribution to cover the cost of light, janitor service, etc. There is no formality of introduction. Everyone who is interested is welcome, by virtue of the fact that he is, at least for the time, a citizen of Palo Alto. There are no officers, except an executive committee of three, whose chief duty is to decide the date of the next meeting. The program at each meeting is in charge of a com-

mittee, appointed by its predecessor at the previous meeting.

A good percentage of those in attendance is composed of newcomers. It is in no sense a church affair, and few Unitarians attend. All ages are present, from those in high school to the gray-haired. The number varies from 25 to 60, and the individuals vary from week to week. The program consists largely of lively group games which break the ice with hilarious laughter and promote acquaintance. There is usually a half hour of dancing at the close.

No one can prophesy how long this club will continue, but at present it seems to be meeting a real need.

Elmo A. Robinson.

Transylvania Unitarians

The Unitarian churches of the United States, to the number of a hundred, are contributing to the support of their co-religionists in Transylvania, formerly a province of Hungary, but transferred to the Rumanian Kingdom since the war by the treaty of Versailles. Among the California churches who are, in part, sustaining these overseas churches are Berkeley, Los Angeles, Oakland and San Francisco. A letter describing the present condition and needs of these Hungarian congregations has recently been received by the Oakland Unitarian Church and is of such general interest to our denominational associations that we give it space in our columns. Further information concerning this "foreign mission" of our Unitarian churches may be obtained from Rev. Charles W. Wendte, who has twice visited Hungary and is an honorary member of the Hungarian Unitarian Church Synod.

A SHORT ACCOUNT OF THE UNITARIAN CHURCH IN SZEKELY DERZS.

The village of Szekely Derzs is one of the oldest settlements in the country. It was founded by the oldest stock of the Hungarian race (Magyar) in the tenth century. This stock, living in the southeastern part of the country (once frontier guards at the foot of the Carpathian mountains), is called Szekelys.

The largest majority of Unitarians in this country belongs to this old stock.

The village of Szekely-Derzs has a population of 1500, all Unitarians, and self-respecting, sturdy farming folks, whose general civilization is much superior to that of ordinary peasants. This, due, of course, to the liberal spirit in which they have been brought up in their church and denominational day school. There is a meadow in Szekely-Derzs where a special kind of flower grows, the like to which nowhere in the world can be found. People from remote countries come to see this flower.

The church has a long and honorable history behind it. From the tenth century until the time of the Reformation it had been a Roman Catholic Church. According to contemporaneous documents it was one of the most prominent country churches in the Roman Catholic denomination. A protocol from the year 1274 speaks of it, as a very flourishing institution. It associated itself with Unitarianism in the time of Francis David's reformation in Transylvania, in the second part of the sixteenth century. At this time the Petki family, the landlords of the village, adopted Unitarianism, then commonly called "The new faith," and accordingly the custom of those days: "*Cuius, regio, eius religio.*" The whole community followed them in religion. Ever since this time Szekely-Derzs has been a prominent church in the Unitarian denomination in Transylvania.

The church building is the boast of all Unitarians in the country. It was erected over five hundred years ago in the beautiful gothic style of those days. In 1887, under the plaster of its interior, frescos, painted in 1419, the most beautiful and artistic of their kind were discovered. They are symbolic of the most touching stories of the Bible. One of them shows one of the horrors of the Inquisition. Art lovers from far away lands come to see these frescos.

The edifice is surrounded by walls which in the old days, as a fortification, in time of warfare offered a retreat for the folks of the village. In the castle,

it being a fire-proof place, today each family has a chamber in which the villagers keep their valuable possessions, wheat, corn, bacon, festival clothes and the like.

The first tower, contemporaneous with the edifice, fell in ruin in later days. The present one was erected in 1868. Until the late war three bells had called the people to worship. The oldest one was cast in 1607. It is still in use; another one in 1642, and the third, the smallest one, in 1852. The two younger ones were confiscated in the last war.

Its communion cups and flagons of historic value are from old centuries. One of the flagons is from the thirteenth century.

Ever since its foundation up to 1849 this church community had maintained a denominational school of its own. The unusual culture and religious liberalism of these common village folks are largely due to this institution. In 1894 the school came under state control on condition that the building remained church property and the government should always appoint Unitarian schoolmasters to it. It was also provided that if the government attempted to change the liberal spirit and language in the school the church might resume full control of it at any time. This condition had always carefully been respected by the Hungarian government, with which the contract was made. But since this part of the country came under the sovereignty of Roumania after the late war, the Roumanian government has paid no respect at all to the condition, mentioned. It has transformed the school into a Roumanian state school, for the promotion of its narrow, nationalistic, political and orthodox Greek church purposes, confiscating the building too, which as a matter of fact is Unitarian property. Though there are neither Roumanians nor Orthodox Greeks in the village, so that there is no one to attend a school of this kind, the Unitarians are not permitted to use their own school building. The church, being compelled to it by the changed situation, in 1919 reopened its old denom-

inational school in order to save its youth for the liberal cause.

One hundred and fifty little Unitarians (from 6 to 12) attend this church school every day, divided into various classes. They are taught religion by the minister two hours a week.

The church is well attended on Sundays, as well as on weekday mornings. It is an old custom among these people to go to church every weekday, early in the morning, for a short prayer, before starting their work in the fields.

Satisfactory religious, social and educational work is carried on by the Francis David Association.

The church has three "filials" (or branches) in Miklosfalva, Homorodszentlaszld and Kanyad. The groups of Unitarians in these villages, not being able to maintain a church and a minister of their own, as "filials" are attached to the Unitarian parent church in Slekely-Derzs and are served by its minister.

Owing to the changes caused by the terrible war, the church has to fight against great difficulties, at present, but being encouraged by the touching good will and sympathy of our fellow-workers in Oakland, Cal., we look for brighter days.

Blessed be the name of our brethren across the sea. May God bless the bond of fellowship between the two churches.

(Signed) ANDREW BALAZS,
Unitarian Minister.

Rev. John Hayne Acton, D.D.

Some of the readers of the Pacific Unitarian will recall the name of Dr. J. H. Acton as minister of the church at Seattle in the nineties. He died at the Portland Sanitarium, March 22, 1923, at the age of eighty-three.

Dr. Acton was born in Ohio, and in 1866 entered the Methodist ministry. He came to Oregon in 1876, was for two years editor of the Pacific Christian Advocate, was pastor of the First Methodist Church at Portland, and for years served as pioneer preacher at various sta-

tion in the Northwest. He later entered the Unitarian fellowship and served the Seattle church in 1895-96, a troublous time. He held no other Unitarian post, though he retained Unitarian fellowship until 1905. After leaving Seattle he served for a year or two each at a liberal Congregational church at Freeport, Ill., an Independent Liberal society in Chicago, and a Universalist church in Chicago. The last ten years of his life he spent with his children in Astoria and Portland. Mrs. Acton died in 1908.

—E. M. W.

Events

The Yale Conference

The Council announces the thirtieth session of the conference, which will be held at Yale University, New Haven, Conn., September 10 to 16, 1923. The annual convention of the Unitarian Laymen's League and the Ministers' Institute, conducted by the league will be held in connection with the conference. The meetings at New Haven are made possible by the cordial invitation of Yale University, in the buildings of which we shall be accommodated.

The Council cannot emphasize too strongly its sense of the great importance and significance of this coming session. There will be presented at that time the report of the Commission on Polity, appointed by vote of the Conference at its last session in Detroit. This report has been very carefully worked over during the past two years and it will call upon the Conference for a decision of great moment to the whole denomination. An entire day will be devoted to the consideration and free discussion of this very important report.

The churches and other affiliated organizations are invited to appoint three delegates each. The Council most earnestly hopes that the churches especially will feel their obligation to provide for the expenses of their ministers as delegates. No church can afford not to make possible the attendance of its minister. So our emphatic

word is this: Send your minister if it is possible.

As the date of the conference is somewhat earlier than has been usual, on account of the beginning of the college term, you are asked to give your particular attention to the matter of choosing your delegates. If your church closes for the summer, these delegates should certainly be chosen before your last Sunday. You are advised to choose as one of your delegates a man who shall be a representative of your Laymen's League Chapter.

The Council also calls your attention to the fact that one session of the Conference, in accordance with a vote passed at the last meeting in Detroit, will be devoted to the discussion of resolutions concerning the life and activities of the Churches, to be presented in advance by the constituency of the Conference.

JOHN H. LATHROP,
Chairman of the Council.

PALFREY PERKINS,
General Secretary.

Christian Patriotism and World Peace

On Sunday, June 3, more than three hundred persons gathered under the giant branches of Temple Oak at Sunny Brae, the home of Mrs. Lowe Watson.

B. Grant Taylor, clerk of the Supreme Court of California, opened the day's program with an address reminiscent of the many annual gatherings of this kind. Mrs. Josephine Rand Rogers of San Jose read an address by the daughter of the hostess, the late Lucretia Watson Taylor, which was delivered at the first annual Temple Oak meeting twelve years ago.

Dr. David Starr Jordan was the principal speaker. His discussion focussed on a declaration contained in a volume from the pen of Hugo de Grotius, which he declared the greatest book since the writing of the New Testament. The statement by Grotius was that finally all appeals must be directed to "the great court which sits in silence, the heart and conscience of common humanity."

Efforts to prevent war and the possibility of war must make just this appeal, the speaker insisted, maintaining that in the long run the mind and conscience of humanity is one factor that no nation can consistently hold out against.

Supporting this contention, Dr. Jordan quoted Elihu Root's statement to the effect that "there is no such thing as a 'cause of war,'" and that no problem arises which is so ponderous, weighty and urgent that it cannot be settled without war, and that there is also nothing so trivial but what it can also be made the occasion of war—if war is desired. Theodore Roosevelt's statement, "It always pays to act like a gentleman," was quoted in this connection, point being made of gentlemanly conduct as applied to nations.

Dr. Jordan put his unqualified expression of approval in support of the scheme for a world court, as proposed, in his concluding statement, saying: "I believe that it would be wise to establish this world court. It wouldn't be everything, it wouldn't do everything, but it would do good. I think that this court, properly organized, would be the means of appealing to the heart and conscience of universal humanity."

Dr. Charles Pease, pastor of the Unitarian church of San Jose, the entire congregation of which church attended the meeting, spoke briefly on the awakening of a new conscience and a new consciousness in man. Sincerity, rather than numbers of followers of the movement, indicated the strength of the world peace trend. "The situation today involves the transformation of human society. We have the opportunity of demonstrating our courage by standing with a movement which has not yet found general acceptance—that of world peace. What the world wants is a demonstration of the effectiveness of peace."

Edward Berwick, advocate of world peace since 1885; C. Ewald Grunsky, San Francisco engineer; Miss Clothilde Grunsky and others addressed the gathering.

The Western Conference

The June number of the WESTERN UNITARIAN features the annual message of Secretary Curtis W. Reese, which is vigorous and encouraging. There are fifty churches in the conference and the pulpits are supplied with high grade men. In the matter of recruits to the ministry the past year has been noticeable, including Dr. A. W. Slaten, Prof. Fred Merrifield, R. H. Palmer of Riverdale, Dr. Carlyle Summerbell of the Christian Church, Horace Bridges of the Chicago Ethical School, and Mrs. Minna C. Budlong, mother of Miss Julia N. Budlong, a graduate from our Pacific school.

A Federation of Religious Liberals with home at Lincoln Center is being incorporated, and with it is being federated a Southwest Liberal Conference composed of Unitarian, Universalists and other sympathetic organizations. Mr. Reese makes a plea for more straight thinking in religion and regards as a wholesome sign the movement to get down to fundamentals voiced in such a book as Machen's "Christianity and Liberalism." Prof. Machen insists that the issues should be sharply drawn between Orthodox Christianity on the one hand and Naturalistic Liberalism on the other. Mr. Reese, agreeing in this, submits his understanding of the distinction:

(1) Orthodox Christianity says God is a transcendent being; Naturalistic Liberalism says God is the imminent life of the World.

(2) Orthodox Christianity says the Bible is the infallible word of God; Naturalistic Liberalism says the Bible is the fallible word of man.

(3) Orthodox Christianity says Jesus is the object of faith; Naturalistic Liberalism says Jesus is an example for faith.

(4) Orthodox Christianity says man is a special creation; Naturalistic Liberalism says man is a branch on the Tree of Life.

(5) Orthodox Christianity says salvation is *only* through the atoning death of Jesus; Naturalistic Liberalism says salvation is growth in righteousness.

(6) Orthodox Christianity says the church is an institution of saved people; Naturalistic liberalism says the church is a co-operative enterprise in right living.

(7) Orthodox Christianity says the Book of Truth is closed; Naturalistic Liberalism says the Book of Truth is open and shall not be closed.

Be like the bird that—halting on his flight
Awhile on boughs too slight—
Feels them give way beneath, yet sings,
Knowing that he hath wings.

—Victor Hugo.

Field Secretary's Department

Edited by Carl B. Wetherell.

Personally I feel the faithful readers of the PACIFIC UNITARIAN should have a rest from this department, but a kindly request from the Editor prompts me to send a few lines, as I never mean to disregard that good gentleman's wishes.

Today is July 6th. I am writing these lines at my desk in our little cottage on Plymouth Bay, directly opposite Clark's Island, where the sturdy Pilgrims first landed. The steady, much-needed rain is pattering hard on the roof so consistently that it lulls one to sleep far more effectively than it stirs one's thoughts to dry reports of a Field Secretary's wanderings. But how good that rain is after the extreme heat. Pacific Coast people rightly are proud of their climate. Do they appreciate it? And yet it is good to be here in the land of the Pilgrim, to be attending each Sunday the fourth oldest church in America, to be wandering through the lanes and woods once frequented by Myles Standish, John Alden, Priscilla Mullens, Elder Brewster, to be revelling in the first landmarks of our great American democracy—to be anticipating all the while another active year on the Coast—the newest part of this great country, where opportunity is still the greatest. Indeed, it is a happy mingling of the noble tradition and all its honorable heritage with the bright hope of the future and all it offers.

The Wetherell trio had a long but interesting trip across the continent—the Feather River Canyon, the Royal Gorge, a stop at Niagara Falls, and a hearty welcome at Boston from friends and family.

As for actual appointments, I can only report several conferences with the officers of the various organizations the Field Secretary represents. In this way our friends in the East come to be acquainted at first hand with our problems and perplexities as well as with our joys and satisfactions on the Coast. It is pleasing to say that the latter outnumber the former. Besides these conferences and frequent visits to Headquarters in Boston, I am assisting in securing sup-

plies for the old Duxbury Parish. Rev. Samuel A. Eliot preached July 1st and on July 8th Rev. Harold E. B. Speight, formerly of Berkeley, will preach. It was a great pleasure to entertain both these ministers at our humble cottage.

On July 15th the Field Secretary supplies the pulpit at Kingston, Mass. In August he is to preach at Scituate after spending two or three weeks at Star Island. A full report of these meetings will be printed in the September PACIFIC UNITARIAN.

Then in September comes the very promising sessions of the General Conference, the League's Ministers Institute and annual convention of the Chapter Delegates at New Haven, Conn.

In closing may I urge most earnestly that every one of our Coast churches make a special effort to see that their minister and Chapter president or delegate be present. Meetings will be held from September 11th to 16th. Details on application to Mr. George A. Davis, Assistant Secretary, 7 Park Square, Boston, Mass.—C. B. W.

NOTES.

It is a satisfactory circumstance that all three of our churches on the east side of San Francisco bay are open all through the summer months, while San Francisco is closed only for the month of July.

In a late *Portland Oregonian* appeared a very attractive reproduction of the new church soon to be erected on the new lot. It is an imposing structure, dignified and beautiful with an aspiring steeple that leaves no doubt of its being a church. It is proposed to expend \$150,000 for the church and parish house and we can hold up our heads with joy for the strengthening of the Liberal Faith in Oregon.

At the extreme south of our "diocese," the enlargement and re-arrangement of our church at San Diego will be impressive of life and growth and give impetus and encouragement to the remarkable work of Mr. Bard.

Plans are under way for wrecking the church building at Salem, Oregon, and

for the erecting of an adequate modern structure. It is proposed to acquire an adjoining lot on which is located a small house which could be made into an acceptable parsonage.

The plant at Eugene has been greatly improved by the addition of a parsonage, which is being more and more recognized as of indispensable value. The Building Fund Committee of the American Unitarian Association is generous in its help and wisely discreet in making terms enticingly easy to meet.

It is very gratifying to learn that through the generosity of four members of the Pasadena church an option to purchase within a year has been secured on a splendid lot on S. El Molino Ave. It would be an admirable location for a church and is likely to be utilized. An adequate, creditable Unitarian church building is at least a possibility. In the meantime we shall await with keen interest the results of four months' joint services in the fine Neighborhood Church with Mr. Leavitt as minister.

State delegates from the Coast to Star Island include Mr. and Mrs. Upton and Miss Helen Upton, from Long Beach; Miss Martin, Pasadena; Mr. Henry Gibbons, San Francisco, and Miss Irene Rode, Berkeley.

Rev. E. B. Backus of Los Angeles is to attend the summer school at Columbia University and later will attend the New Haven meetings.

Rev. Bradford Leavitt will be sent by his people at Pasadena to represent them at the coming gathering at New Haven.

During anniversary week at Boston the Y. P. R. U. held an inspiring annual meeting. At the annual dinner over 300 were seated. The following telegram was read: "Pacific Coast sends greeting and pledges itself to greater activity in campaign. May the spirit of youth never grow old. May the hope of the world never vanish. May the life of the church increase to greater service through and by the Young People. Three cheers!

Among the officials elected were Barbara Dempster, vice-president, and Eugenia Schutt, director, both of Berkeley, Calif.

The Unitarians around San Francisco Bay have been pleased to greet two well-known ministers of their faith during July, Rev. H. T. Secrist of Melrose, Mass., and Rev. Dr. J. T. Sunderland of Poughkeepsie, N. Y.

The Field Secretary will renew his call for the doubling of the subscription list for the PACIFIC UNITARIAN. We need the money and you need the paper. The immediate need is good soil for good seed. We found an encouraging bit last month. Seattle had six subscribers. A live Alliance woman made a personal canvas and sent *twelve new subscribers!* Next?

Fellowship Vacations.

The Channing Club of the Berkeley Church greatly enjoyed a camp at Inverness from May 8th to 22nd. There was an average attendance of eighteen. Every-one took part in the labor involved—cooking, cleaning, camp-fires, etc. There were days of hiking and days of resting, with time for dancing and discussion; lights out at ten. Neighboring hills and nearby beaches were freely visited. The cost was 88 cents per person per day.

The Southern California Young Peoples Unions joined in a camp at Laguna Beach from June 30th to July 8th. Twenty-three were in attendance from Los Angeles and Hollywood. Mrs. E. B. Backus, Mrs. P. M. Woodbury and Rev. T. C. Abel were in charge. The use of a cottage was generously donated, but most of the time, day and night, was spent in the open. One night they slept on the sand on the beach, just for the experience. The daily program embraced a dip in the cove before breakfast, which was followed by a short devotional service. The picturesque shore was thoroughly explored and photographed and various hikes and visits made. Afternoon swim, evening dances and dramatics. About nine o'clock each evening all gathered at the shore and on a rocky shelf with the ocean before them and the starry heavens above they listened to a helpful talk from Mr. Abels. On the last Sunday morning a well-attended preaching service was held. The camp was voted by all to be a success in every way.

Books

"SPECIMENS OF BIBLICAL LITERATURE,"

John Muilenburg. Thomas Y. Crowell Company; \$2.50 net.

No literary education is at all complete without a study of the Bible. Without familiarity with the original source of the biblical allusions in the world's authors—Shakespeare, Milton, Tennyson, Wordsworth, Longfellow—the student misses much. In recognition of this the Bible is becoming an established course in schools and colleges. Whatever one's religious beliefs may be there is no gain-saying the fact that it is a storehouse of the best English and possesses great beauty in literary form. But in the common version it suffers from excess of chaff, and poems and lyrics and dramas are inextricably confused.

For profitable study classification is indispensable and there is needed expert selection and arrangement. The Bible is a tremendous source book, but it permits of no index. If we want myth, history, prophecy, parable or poetry we must hunt for them. It has been found desirable, if not necessary, to select and arrange the gems so that they can be readily found, and intelligently studied. This volume is arranged and edited by Professor Muilenburg of the department of English in the University of Nebraska. The text is taken from the American Standard Edition. The book consists of 414 pages and is arranged in eight classifications: narrative, poetry (lyric and dramatic), reflection, essay, prophecy, gospel, oratory and letters, with copious notes, bibliography and glossary.

It is a fine service to add to the understanding and appreciation of the most wonderful of books. The Bible today is a human book, or rather collection of books. It is the literary heritage of the Hebrews to the modern world. It is no longer exempt from study and intellectual judgment and interpretation. It invites and demands painstaking comparison, and makes good for all effort we make.

Such an arrangement and presentation greatly enhances the understanding of the wealth that has come down to us.

ONE HUNDRED ONE-MINUTE SERMONS—
Lewis G. Wilson, The Beacon Press,
75c paper, \$1.00 cloth.

It is a great little book that Rev. Lewis G. Wilson has published through the Beacon Press. It is intended for suggestion and to promote efficiency in the life of the church. It will be especially valuable in the matter of newspaper publicity. Mr. Wilson has had experience at each end and is grounded in good judgment and sense of the fitness of things. Condensation is an art, and this example of it is true art. To be exact here are 103 titles treated most suggestively, from "The Open Mind" to "Law and Order." Each can be read in one minute and may be expanded at pleasure. The spirit that underlies and characterizes these Delphic utterances is wise and kind. Sanity breathes through every page and one is impressed by how judiciously both selection and elimination have been done.

CHAPEL HYMNS AND SERVICE—The Beacon Press, 85c.

It is wise to meet natural demands. The Unitarian denomination has an excellent hymn and service book, but it is often too large and expensive for chapel use for student and young people. It is unnecessarily complete. This smaller selection is more fitting for students and young people. It has been carefully made and is an attractive book. The tunes are good and the hymns are dignified and optimistic. There are five good services and the books are copiously indexed and well made.

"In every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons, that families are better clothed and fed, and more money finds its way into the savings banks. Liquor was destructive of too much that is most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation I believe that liquor will have disappeared not merely from our politics, but from our memories."—*Warren G. Harding.*

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The Way of Progress

1. "The future is lighted for us with the radiant colors of hope."
2. "Let us not fear that we can lose anything in the progress of the soul."
3. "Historical progress cannot be explained by forces originating in a collective way, but by eminent leaders, or heroes."
4. "Great men are the fire pillars in this dark pilgrimage of mankind: they stand as everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature."
5. "We are at the very beginning of the knowledge and control of our minds; but with that beginning an immense hope is dawning on the world."
6. "The development and cultivation of man to attain his destiny, to fulfill his vocation, is a perpetual, uninterruptedly continuous, unseparated whole, always rising from one stage to another."
7. "The passionate impetus of the social movement, the evidences of increasing religious earnestness, the ferment of artistic creation, all express one and the same desire, an ardour of longing for more happiness, for a fuller development of our human nature, for a new and a loftier order of life."
8. "Far away there in the sunshine are my highest aspirations. I cannot reach them but I can look up and see their beauty, believe in them, and try to follow where they lead."
9. "I follow, follow, sure to meet the sun,
And confident that what the future yields,
Will be the right, unless myself be wrong."

1. John Fiske, 2. Emerson, 3. George B. Foster, 4. Carlyle, 5. London Times, 6. Froebel, 7. Eucken, 8. Louise M. Alcott, 9. H. W. Longfellow.

The moonlight of forgotten seas

Dwells in your eyes, and on your tongue

The honey of a million bees,

And all the sorrows of all song;

You are the ending of all these—

The world grew old to make you young.

—R. Le Gallienne.

From the Churches

BERKELEY.—During June and for the first Sunday in July, the Berkeley pulpit was supplied by Rev. Edson Riefsnyder to the eminent satisfaction of good congregations. Rev. Robert F. Leavens resumed his place on July 8th and during July delivered four sermons on "Religion and This World," "Religion and Evolution," "Religion and Revolution," "Revolution and the Law." On the second Sunday in August he will exchange with Rev. C. S. S. Dutton and on the other Sundays of August will speak on "Religion as Related to the Churches, to Education, and Self-Government." The "Church Under the Redwoods" is open every day from 8 a. m. till sunset, with organ vespers every Friday at 5:15.

FRESNO.—Fresno's city superintendent of schools, Wm. John Cooper, spoke at the last meeting of the Laymen's League. He gave the result of much educational thought in his discussion of the subject, "Religious Education."

Fresno always reacts to her first hot weather with an epidemic of picnics. The Unity Club broke out last week and the general congregation followed yesterday. Both attacks seem to have been enjoyable.

The Woman's Alliance of the Fresno Church have elected the following officers for the new year: President, Mrs. Woodard; vice-president, Mrs. Clayton; secretary, Mrs. Davis.

LOS ANGELES.—Our congregations have been rather large for this time of the season. Mr. Backus' Bible series have proven very interesting and popular. The young people are to hold a camp for one week from June 30 to July 9, at Laguna Beach. All activities in the church will close after this month except the four Sundays in July, the church remaining open during that month. Our Alliance meetings have been very interesting this past month. We have had some very excellent luncheon speakers and very fine programs in the afternoon. During July we meet at different members' homes—some in the

country, others at the seashore. We go wherever we are invited. The Laymen's League held a supper June 20 at the church parlors, Mr. A. E. Briggs being the speaker. He is an active member of the Unitarian Church in Kansas City, Mo.

OAKLAND.—Rev. Clarence Reed and Mrs. Reed, after a refreshing vacation of four weeks spent at Carmel, in the Sierra country, the Big Tree Grove and the Yosemite, have returned to their post of duty, as the following letter to the congregation announces:

"Dear Friends:

"Four years ago I accepted a call to become the minister of this church. They have been years of loyal co-operation, hard work and steady progress. We are certain that our church has a great mission and we look to the future with confidence.

The greatest needs of mankind at the present time are: to be in personal fellowship with God, and to realize that life here and now is related to eternal values. The improvement of the individual and the progress of society depend upon the discovery and expression of religion in terms of modern life and personal experience. Our task is to hold before people the highest ethical and spiritual ideals, and make them so attractive that they will be desired above all else in life.

"Our church will continue to remain open throughout the summer. From July 1 to August 26 I will give a series of sermons on 'The Relation of Religion to Modern Life,' on Sundays, at 11 a. m.: 'The Greatest Modern Discovery,' 'God Is Truth,' 'God Is Beauty,' 'God Is Justice,' 'God Is Joy,' 'God Is Brotherhood,' 'God Is Courage,' 'God Is Love,' 'The Living God.'"

The recent adoption of the Every-Member financial contribution by the church at Oakland has been successful. The subscriptions made cover the budget, estimate of expenses for the coming year, and have enabled the Society to add a thousand dollars to the salary of its hard-working and beloved minister. The maintenance of the Sunday services during the vacation season has justified

itself by an attendance averaging 150. These results may be largely credited to the successful "mission" of the Rev. Drs. Sullivan and Reccord.

SAN FRANCISCO.—Services were continued through the month of June. Mr. Dutton preached on "The Test of Christianity," "Papini's Life of Christ" and "Mount Etna and God."

The Channing Auxiliary's June 4th meeting was a largely attended, very social luncheon. The rooms and tables were most attractively decorated and all did justice to a very delicious menu. The afternoon went only too quickly with reports and brief talks. Miss Elizabeth Easton, Channing's first president, gave a short paper on the history and achievements of the society. She was followed by Dr. Aurelia Reinhardt of Mills College, who spoke wisely and entertainingly, as she **always does**. A very happy occasion. All of our societies take a vacation until fall.

SEATTLE.—The meetings for the Institute for Religious Education held in the church May 6-11, proved a very great help to all, bringing together members of all our churches in the Northwest, having church schools, and encouraging that spirit of unity and fellowship all need so much.

The annual meeting of the church was held on the evening of May 15. The members and friends gathered for supper at 6:30. The matters of church business followed. Mr. E. A. Start, President, read his annual report; Mr. W. H. Gorham, Treasurer; Mrs. J. F. Beede, for the Women's Alliance; Mr. W. W. Hay, for the Laymen's League; Mr. A. Carl Wagner for the Sunday school, presented reports. There were reasons for satisfaction in all departments of the church. It appears that the church has no indebtedness of any kind: that the bills for current expenses were all paid; that there was a small surplus on hand. It was voted to add three hundred dollars to the minister's salary for the ensuing year.

Rev. and Mrs. Perkins plan to leave Seattle, June 13, and to sail for Liverpool from Montreal on June 22. The church granted them a leave of absence,

not to exceed four months. The church may be closed in the month of August, but otherwise services will continue as usual, either with lay services or other supplies. Three Congregational ministers and one Presbyterian have promised to take services in the summer. It is hoped that the University church is winning a place in Seattle, both for intelligent liberalism and for that genuine spirit of unity which should characterize all churches of the spirit, of whatever name or form.

VANCOUVER, B. C.—The Women's Alliance and the trustees of the church desire to express their deepest thanks to the various branches of the Alliance and other friends of the church for the generous way in which they responded to the "appeal" in Word and Work for the pew fund.

Pews have been installed sufficient to seat a congregation of one hundred, and in addition a handsome rail has been placed in front of the rostrum to be in keeping with the other interior furnishings of the church.

On Friday evening, June 8, the young people gave a truly excellent concert, which was attended by a large and appreciative audience. Rev. Alexander Thomson, who presided, formally declared the new kitchen and class room open. Refreshments were provided by the young people, using the new kitchen and gas range for the first time. A most enjoyable evening was spent.

The alterations have greatly added to the worshipful appearance of the building. The improvements can be best expressed in the words of some of the members of the congregation to whom, *formerly*, "the bareness of the place gave the impression of a hall; *now* they feel they are in a church."

There is no wind but soweth seeds

Of a more true and open life,
Which burst, unlooked for, into high souled
deeds

With wayside beauty rife.

We find within these souls of ours

Some wild germs of a higher birth,
Which, in the poet's tropic-heart, find flowers
Whose fragrance fill the earth.

—J. R. Lowell.

Sparks

There is nothing new under the sun. Mr. Conie is simply amplifying the prophet Joel, who said, "Let the weak say, I am strong."

This definition of an expert is given by an English schoolboy: "An expert is a man who knows nothing else."

"What did you get for your birthday, little girl?" "Nothin'—never got anything from the first one, an' then I only got born."—*Life*.

Teacher—How is the earth divided? Johnny—One-fourth land and three-fourths water, except the Missouri River, which is half and half.—*New York Sun*.

Mr. Wye—I don't know where women acquired their extravagance in dress—Eve wasn't like that, you know. Mrs. Wye—Of course not—there was only one man in the world and she had him.—*Life*.

Daughter—It must be great to be married to a man who is getting \$10,000 a year.

Mother—There's always a drawback, my dear. A man of that grade seldom hands his wife his pay envelope.

Johnnie (to new visitor)—So you are my grandma, are you?

Grandmother—Yes, Johnnie. I'm your grandma on your father's side.

Johnnie—Well, you're on the wrong side; you'll soon find that out.

A pompous deacon, for the first time taking a Sunday school class, was trying to bring the beauty of the Christian life, and asked, "Why do people call me a Christian?" There was a little pause. The youthful minds were puzzled. At last one smart boy hit it. "Please, sir, it's because they don't know you."

A small girl fresh from Sunday school gave her mother a new version of the creation legend: "You know, God made Adam and he lived all alone in a big garden, and he was lonesome, and he told God and God said: 'That will be all right.' And the next time Adam went to sleep God took out his brains and made a woman."

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—Lewis G. Wilson.

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God our Father. Man our brother.

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Editorial

In sharp revulsion of sentiment, San Francisco probably exceeded any community of the nation in the closing days of July. She had watched with interest the long and trying journey of President Harding. She read his words of cheer and inspiration from point to point and waited the culminating appeal for support of a world court which he had reserved for our city. Plans for acknowledgment of the utmost loyalty and convincing hospitality had been fully perfected. The loved flag floated everywhere, and we proudly and impatiently awaited our opportunity to equal, and possibly outdo, the welcome of other cities.

He came to us impaired in physical health and in tender sympathy we cancelled all appointments and begged him to rest. Anxious days seemed to bring recuperation. Alarming symptoms disappeared until the daily report gave assurance of danger passed and convalescence at hand. The relief was general and gratitude supplanted sorrow. And then came the crushing words, "The President is dead."

Grief possessed the Nation, and seemingly all nature. It centered here and without concerted action was instinctively felt and expressed. Business was suspended, factories closed, buildings were draped in mourning. Crowds gazed at the hotel where the body was at rest or scanned the bulletin boards for bits of information. Harding was loved. He was felt to be a kindly, sincere good man who had given his life in faithful discharge of official duty and the service of the country he truly loved. He was great in his simplicity, his modesty and

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Set not thy foot to make the blind to fall,
Nor wilfully offend thy weaker brother;
Nor wound the dead with thy tongue's bitter
gall,

Neither rejoice thou in the fall of another.

—Richard Burton.

in his love of justice. He was strong in his feeling for the right and he had courage in the triumph of the things of the spirit.

He was less brilliant and less scholarly than his predecessor. He was more typical of the every-day average American citizen of good common sense, kindly judgment, modest self-estimate, affectionate nature, affably persistent with courage and grace to bear his part, do his best, and smilingly trust in Providence.

At the conclusion of a very sympathetic address before the Commonwealth Club, Mr. Chester H. Rowell alluded to President Harding's fondness for the verse from Micah: "What doth the Lord require of thee but to do justly, and love mercy, and walk humbly with thy God," and said he felt that in his life Harding eminently exemplified them.

By the exigencies of public life the President of today is another type of man, whose fitness we may hopefully feel will be established. He is less known and he is to be tried as few men have been. But his record is remarkable, and he has shown qualities that promise much. He is a student, a thinker, and he has force of character. No Vice-President ever came to the Presidency with the training for the discharge of the duties of the office that he has experienced in having been called to participate in cabinet meetings as he has done. He knows his material, he knows and sympathizes with the views of his predecessor, and he has formed a life-long habit of a courageous and intelligent discharge of his job whatever it is. He is individualistic and independent and may not prove a popular executive, but he will be a high-minded supporter of what he feels right and called for, and is likely to be a wise leader, unafraid and triumphant.

Rev. J. D. M. Buckner, for forty years a Methodist preacher and for eleven years pastor of a church at Aurora, Nebraska, has for twenty years been identified with the new school men of that communion. A good many years ago he reached the conclusion that God was good and he was so sure of it that when he read anything in the Bible which reflected on the goodness of God he didn't believe it and freely said so. About a year ago he published a letter expressing his views which drew from his Presiding Bishop a sharp letter in which he expressed himself as "amazed and shocked" and intimated that his reappointment was improbable. At the Omaha conference, a few months later, the bishop and his cabinet recommended that he be retired. He refused to withdraw, and claimed he was entitled to a trial. He was told that the Methodist church had not held a heresy trial for fifteen years and didn't want one. His church asked his reappointment, but the conference, ministers all, adopted the resolution of retirement and he found himself out of the ministry.

In explaining how he lost his job, Dr. Buckner says: "I believe it is wrong to believe one thing and preach another. I believe it is wrong to believe one thing and keep discreetly silent so that the impression is created that a man believes another thing, even if he does not expressly say so. I believe that ministers are harming the church and corrupting their own character when they privately concede the error of an assumption and yet by silence or by dodging or by the use of big words perpetuate what they honestly believe to be a deception."

It is a satisfaction to find fundamental agreement where names and surface indications are diverse.

In the August number of *The Pacific*—our Congregational contemporary in its

seventy-third year, the leading editorial is "What Is Fundamental?" In part it is:

"For the Christian church there can be only one person who has a right to answer that question with authority. What Jesus laid stress upon, what he declares to be essential, that alone can be fundamental.

"Put that test to much that certain ones are setting forth as things that must be believed and you will find that they are not fundamental at all, according to the emphasis of Jesus.

"One thing Jesus declared essential; and that was a spirit like his spirit. In fact, the teaching of Jesus is largely in that direction. The self-abnegation, the spirit of humility, the enthroning of love and the life of simplicity, of honesty, and of kindness—these are the things Jesus most cared for.

"How little he had to do with theology; and how much with life! How strangely wrong must seem to him our insistence upon the things he evidently little cared for; and our indifference towards that which he most exalted!"

San Francisco seeks in some fitting manner to commemorate President Harding, who died deeply loved by its citizens. No structure of marble or bronze seems adequate or appropriate. His monument should be associated with life and helpfulness, and should reflect his spirit of kindness, his exemplification of good citizenship. It would be his wish that a memorial should be of distinct value to the community and be a source of continuing service. It should supply the city's greatest unfilled need; it should also be beautiful in form and a source of community pride.

It happens that a group of fitting buildings is sorely needed for the proper conduct of an existing agency for the city's welfare. Almost fifty years ago a society was formed for the help of friendless and endangered boys. It was modeled on the Children's Aid Society

of New York City and felt its way in meeting the problems of this city. From small beginnings it has grown to great importance. It has been judiciously managed and liberally sustained. It has contributed to good citizenship and the building of character, and enjoys the confidence of the community and the co-operation of the Juvenile Court and the School Department. It has become an almost indispensable adjunct in the care and rehabilitation of boys committed to it through the probation officers of the county and neighborhood.

The building erected through the awakened interest of Chas. Crocker in 1886 on the lot, given by Senator Fair, on Grove street, near Baker, is outgrown and inadequate. Much more ground and additional buildings, permitting segregation, are very greatly needed. Hoping to celebrate the fiftieth anniversary in 1924 by the dedication of a new home, plans have been prepared and locations considered. Lack of funds has prevented action.

The taking over and developing this well-established work, making it what it might be, an ideal center for helping boys who need help, would be a great accomplishment and would form a memorial that would accord wholly with Harding's spirit of good will and generosity.

Ex-President Wilson contributes a striking article to the August *Atlantic Monthly* on "The Road Away from Revolution." It is but two pages in length, but it is broad and deep. "The sum of the whole matter is this, that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

—C. A. M.

Notes

Rev. Gordon Kent of Alameda spent a part of his vacation in visiting his former home in Colorado, after which he made a brief visit in Southern California.

Rev. Thomas Clayton of Fresno filled the pulpit of the Long Beach church for the latter part of the vacation of Rev. Oliver J. Fairfield.

Rev. Dr. A. Wakefield Slaten of Chicago recently visited California and dropped into San Francisco headquarters as all unafraid Unitarians are bound to do.

Rev. Charles Pease of San Jose visited Southern California during his vacation, and incidentally did some lecturing. His daughter, Dorothy, has enrolled in the University of California.

Mr. James Rattray, on August 10 at Alameda, paid a warm tribute of respect to Warren Harding, honoring him as an apostle of peace and a representative of the unity and loyalty of the American people.

On August 12th Florence Gloria Crawford occupied the pulpit of the San Jose church, preaching in the morning on "The Rainbow in the Cloud" and in the evening on "Christ's Call to the Business Man."

Mr. Clayton, in a sermon on "Conquering Life's Handicaps," given at Long Beach during Mr. Fairfield's absence, said: "Some people's lives are largely taken up with excuses instead of accomplishments. They have learned the art of shirking to perfection. Some one has said they have wishbones instead of backbones."

Rev. Robert Leavens in a sermon on "Evolution and Religion," said:

"I believe that the honest agnosticism or doubt of any mind has the right to full play and that only out of such freedom of speculation can a genuine and strongly founded belief of any potentiality be acquired.

"There are great things in store for us when the principle of growth is more fully accepted and understood and interpreted in terms of the ideal and the spiritual."

Rev. Dr. Charles W. Wendte during the month of September will give a series of talks on the Old Testament Psalms to the Union Bible class of the First Congregational and First Unitarian churches of Oakland, which will meet at the parlor of the Unitarian church at 10 a. m. each Sunday morning.

Rev. Dr. Thomas L. Eliot underwent a serious attack of neuritis during his visit to the Oregon seashore. He was brought home on August 5th, and at last accounts was well on to recovery at his home, 227 West Park street, Portland.

Rev. Robert F. Leavens will spend the month of September in the East. He will be the ministerial delegate of the Berkeley church at the New Haven Conference. Mr. Milan C. Dempster will go as a lay delegate. After the meeting he will take up his studies at the Harvard Divinity School.

Alice Whitney Burton of Excelsior, Minnesota, says: "The senatorial seats are often empty, because their occupants, bound by party obligations, are not free to vote according to their convictions; it is 'short' of free, honest, wise votes, backed by sound arguments and evidence. Minnesota expects to furnish two such in the Sixty-eighth congress."

Among the new books this month added to the Pierce Library are "The Founding of New England," "Damaged Souls," Bryce's "Memoirs of Travels," Stanley Hall's "Life and Confession of a Psychologist," "Mumford's "Story of Utopias," the "Adventures of Raphael Pumpelly," Santayana's "Scepticism and Animal Faith" and Weigall's "Life and Times of Aknaton."

The library of Harvard University contains more than 2,000 volumes dealing with the life and writings of St. Paul. To these another work on that inexhaustible subject has just now been added, coming from the pen of Dr. Francis Greenwood Peabody. It is entitled "The Apostle Paul and the Modern World." He regards the great son of Tarsus as "precisely the type of teacher which the modern world demands in its leaders."

Rev. Martin Fereshetian, pastor of the Unitarian church, Salem, Oregon, has received instruction from the Central Unitarian Board in Boston to sell the present church building to give place for a new church that is to be erected on the same site.

On July 10th, set apart as Harding Memorial day, Rev. Bradford Leavitt of Pasadena was on his way to the New York conference and he published as a conspicuous advertisement in the Pasadena Star-News this notice:

These churches closed this month—the minister on his way East to convention—take this means of giving public expression to their sorrow and deep sense of loss in the death of President Harding; of testimony to his fine manhood; his high sense of public duty to which he became a martyr; of their firm conviction that “somehow good shall be the final goal of ill,” and their unshakable faith that “underneath are the everlasting arms.”

THE FIRST UNITARIAN CHURCH.
THE NEIGHBORHOOD CHURCH.

Rev. Charles Pease on August 15th addressed the Long Beach church on “The Hidden Power in the New World.” He expressed the hope that America might be guided by the spirit of humanitarianism which would lead us to exercise this great power for the good of all mankind, rather than for mere national aggrandizement. He declared that we need great organizations of industry, both of capital and labor, but that each must work for the good of all, and not merely for their own selfish interest.

A recent sermon of Rev. E. Burdette Backus of Los Angeles was radioed far and near. His topic was “Religion and the Modern Man.” Here is a sample sentence:

“Science is the mind of religion, democracy is its heart. But a man requires more than mind and heart to function properly. To these two we add the hands of service. Religion for the modern man is pre-eminently practical; he wants to do something as an expression of his faith. Right thinking and

fine emotions are not enough in his estimation; salvation comes only through harnessing these things to the needs of the world.”

Rev. C. S. S. Dutton, finally overcoming all intervening obstacles, joined the hosts headed for New Haven at the last moment.

The Portland church announces the renewal of services on September 30th in the Woman's Club Building, 448 Taylor street.

Mrs. Christopher Ruess and her son Everett, after several months spent with her father in Los Angeles, visited her friends in Fresno and spent a week in Yosemite before returning to her home in New York.

“Have Faith in America.” “Do You Believe in the Religion of the United States as You Believe in Its Political Destiny?”

This was the theme of two Sunday morning sermons by Rev. Oliver Jay Fairfield at the Unitarian church, Long Beach, August 19th and 26th. The addresses were based on observations made in an 8,000-mile journey by auto across the continent, and touching 20 states.

The high church preacher of England are said to limit themselves to ten minutes in length for a sermon. Dean Stanley, on days when the Westminster boys had to attend the Abbey, limited himself to five. One day he stopped at three minutes. “And never,” said he, “shall I forget the thrill of satisfaction that passed through the boys when they found that I had actually finished.”

Mr. E. J. Bailey has recently written a book upon “The Greater American Poets.” He places eight in that foremost rank. They are Bryant, Poe, Emerson, Whittier, Longfellow, Holmes, Lowell, and Whitman. It is interesting to note that five of them were of our Unitarian community; and a sixth—Whittier—identical with us in ideal and feeling, though not in denominational connection.—*Christian Life—London.*

Contributed

The Voice of Humanity

By Doris Wetzel.

Hark and listen for a moment!
 Don't you hear that voice a-calling,
 A-calling with that long and pleading strain?
 List! you pensive, idle dreamer,
 To the voice of all earth's people,
 They are calling, calling, calling;
 Shall their pleading be in vain?

Men are weary, hearts are aching,
 Souls are tired with war and strife,
 Striving onward thru the turmoil of the years;
 Be not deaf to hear its pleading,
 Wake, and heal the hearts now bleeding—
 Still that voice is calling, calling,
 With those accents wild and clear.

Tho the sea's blue waters part us,
 With earth's broad expanse between,
 We are brothers under one blue sky above;
 O that we might heed its pleading,
 O that we might sense the meaning
 Of that voice—it's calling, calling
 For a Brotherhood of Love!

Emma Ross

Los Angeles, Calif., August 20.

DEAR PACIFIC UNITARIAN:

Your present correspondent is now a very old woman, and as we all love to consider ourselves as set apart in some special class, even if that exception involves a misfortune, (Shakespeare makes Dogberry pride himself as a "fellow who has had losses") so I have asked myself to what unusual advantages *my* age entitles me. Not many, perhaps, but one I prize very much. I seem to have become the confidant of so many people of all ages and both sexes. Perhaps it is because they may shrink from confiding their inner anxieties to persons still breasting the same waves of life as themselves. But as borrowed Grandma or presumptive Grandaunt, they tell me their intimate worries and secret perplexities—and I am interested. Being of a naturally receptive and "listening-in" disposition, I enjoy this very much. Especially when these friends belong to the class of brain-workers to whom I have always more or less appertained.

The only drawback is that in the present disturbed, even chaotic state of the world (this world of "gewgaws, glitter, glare and gas") the hearts of thoughtful people like those of my friends, are so

laden with discontent, pessimism, sometimes serious disgust with life, and the conviction of its worthlessness, that I am profoundly moved and ask myself what this means.

Their complaints often take some such form as this: "I see that Miss So and So's business pays her so well that she has given \$50,000 to ——— College, where she was graduated." Or this: "Mrs. Other One, whose husband made an immense fortune in oil and has left her \$500,000, is to use this to endow a great new charity." Such things make me discontented. Here am I who have worked hard all my adult life at an honest but comparatively unremunerative task (teaching, or the like) and I have barely enough laid up to pay for my funeral or keep me out of the poorhouse. It isn't *fair*, and I wish sometimes that I were out of it all! What's the use of all this anyway? Life so hampered isn't worth living. I wish I were out of it now.

Well, I find the question natural and the answer hard to indicate; but I say to myself that there must be some sufficient and satisfactory solution if we were only bright enough to find it. So, as a tentative suggestion to this end, I have determined to give the P. U. a sketch of the life of a friend of mine who has just passed into the Land of Shadows; and whose mood of perfect serenity and even joyous acceptance of her fate without any special reassurance as to a Future life seems to me to have reaped a rich harvest of brain and heart in this same world in which we live now, who knows for how long or what for!

Miss Emma Ross died at Haleyon, Calif., July 18, 1923. She was an old and dear friend of mine, and I consider her career a triumphant refutation of the idea that a toilsome and care-laden life, (in her case interrupted by frequent illness) is not necessarily an unsatisfactory or joyless one, I have begged THE PACIFIC UNITARIAN, an old and firm ally of both of us, to allow me space for a short sketch of this, in some ways I think, remarkable woman.

Miss Ross was, like so many of our later California-builders, of New England ancestry, *pur sang*.

An education, good and practical, though cut short in its higher reaches by

frequent illness, finally made her an acceptable teacher; from which work she early turned to stenography as a permanent wage provider. Being an earnest Unitarian, she served for several seasons as a director of the Young People's Religious Union in Boston under the A. U. A.; interrupting this characteristic service to her beloved church, only to spend five strenuous years in the Philippine Islands, under the by no means always tender care of the United States government.

Returning home to New England, she found it impossible to endure its rigorous climate after the tropics and took refuge in Southern California, where my friendship with her began and to which period therefore I shall confine my desultory remarks.

With regard to intimate friends I had long had a fancy for finding some one word or phrase to epitomize that friend as she images herself to my mind. To me Miss Ross was always the *Helper*. She had a perfect genius for lifting people out of holes, or, as the Scripture has it, for pulling her neighbor's ox or ass (material or mental) out of any pit into which nature or circumstance might have thrown it.

I will begin with her life work for self-support. Her intense interest and devotion to her professional duties in her chosen field, stenography, interested me greatly. Stenography is a peculiar business in that it has many branches of possible destination and to be really successful in practice must be carefully adapted to each pupil. When I first knew Miss Ross, she was assistant in a stenographic school, and I admired her practice of making herself acquainted with the plans of each pupil and her determination that every modern and scientific accessory should be provided in each case. Law, industrial industries, even store accounts require each its special tools and these every applicant had to have; and if the subject of her care could not afford the necessary expense, I have known her to provide the "needful" out of her own pocket.

To show her adaptability to all forms of religious belief, I will state that she taught two years in a Roman Catholic school for young girls, which school was

kept by some broad-minded Sisters. I like to remember that not only were these employers more than satisfied, but their young charges fell in love with their teacher; and when conflicting hours of professional engagements obliged her to leave them, the pupils wrote her letters of such love and appreciation that she treasured them as long as she lived.

Neither was she affected by any difference of "race, color, or previous condition of servitude" as our Fifteenth Amendment has it. Her colored laundress came to a mutual friend some weeks ago and said: "Do tell us about Miss Ross's death—we're all so sorry. She was so good we all loved her. *She never seemed to know the difference between a colored person and a white one.*" Was ever the age-long pain of color difference more innocently voiced or more sweetly met?

Her sense of justice amounted to a passion and she would spare no pains to right a wrong which only touched her as inflicted on a fellow human being. A poor, ignorant, "handy-job man" who had been slaving for years to own a little house and lot complained to Miss Ross that on the excuse of deferred payment of mortgage interest, a "smart" creditor under threat of evicting him had induced him to place his title deed in his hands and he had never been able to regain it, in spite of having made up the deficit. Miss Ross never rested till she had hunted up the official called the Public Defender, who I believe is especially appointed for such cases, and brought him and the unhappy debtor together.

But notice the influence of life-long dread of the unknown on an unlettered mind. The poor debtor soon came to Miss Ross and begged that she would drop the case. He felt so sure that if he had recourse to the courts, his creditor would, out of revenge, contrive to turn him out anyway and he preferred to take his chance. On reflection Miss Ross complied, his distress was so real. Alas for the "Submerged Tenth."

To her own church she was always an able and willing assistant. For ten years she supplied THE PACIFIC UNITARIAN with reports of our Los Angeles church and Woman's Alliance and kept in touch

with the Eastern Alliances at the same time.

Do not let it be supposed from this recital that Miss Ross's life was passed in any painful subjection to these self-imposed tasks. She was of a merry, jolly temperament, and dearly loved a joke. An enthusiastic friend, she was always in request to spend some day or night with somebody temporarily left alone and who needed just "cheering up." A bystander would always say, "Oh, send for Miss Ross, *she'll* come." And if possible, she always did come.

Nor let it be supposed that the so-called *practical* absorbed this versatile woman's resources. She had an exquisite taste in English poetry and her mind was stored with its choicest lyrics. Especially with the rich hymnology of our language did she take delight, and she had a pretty habit of finishing even her little notes of every day with some gem such as she seemed always to have at hand. My own scrapbook bears witness to many a happy finding of her's in this rich field. Her latest mental effort so far as I know was characteristically devoted to this end. She heard that to the Boston Woman's Alliance of Unitarian Churches had been contributed a particularly fine comprehensive essay on hymn-writing with copious examples, ancient and modern. She sent for the essay, copied it on her typewriter and gave it for distribution to our Southern California alliances, members of which gladly copied and sent it to others.

I finish my all inadequate sketch of a rich life with a bit of verse I am very fond of. It is a stanza from a poem by William Cullen Bryant called The Conqueror's Grave, and was written in memory of his beloved wife, Frances Fairchild Bryant. Its words would, I feel, fit Miss Ross:

She met the Hosts of Sorrow with a look
That altered not beneath the frown they wore;
And soon the lowering brood were tamed and
took

Meekly her gentle rule and frowned no more.
Her soft hand put aside the assaults of wrath
And calmly broke in twain
The fiery shafts of pain,
And rent the nets of passion from her path.
By that victorious hand Despair was slain.
With Love she vanquished Hate and overcame
Evil with Good in her Great Master's name.

—C. S. K.

Channing's Fellowship Vacation

Milan C. Dempster.

"First Call for Breakfast," a cry from the outdoor dining hall. The boys, who delay getting up till the last minute, scramble out of bed. "Skipper" Leavens, the minister of the Berkeley church, shows his merry face, a face resplendent from a cold bath, and remarks that he, clean, looks upon the great unwashed humanity. Just now the great unwashed is hurriedly dressing and cleaning itself. So dawns a day at Inverness in the men's cottage. A similar scene is enacted at the women's cottage.

At 7:30 the breakfast cooks of the day sound out, "Last Call for Breakfast-a-s-t." All race to the table, i. e., all race who are not already there. The roll is called. The notes of the morning song roll skyward. The rolled oats are served. Fruit, mush, bread, cocoa, bacon eaten and breakfast is done. Fun is served at all times, especially at meals. Ah, woe to the one that is late to breakfast. To him is given the job of cleaning the wicks of the oil stove. The two K. Ps. clean up the dishes, pots and pans. The Gold Dust Twins are put to work in the women's cottage. The men under assignments tidy up their cottage.

All this is accomplished in time for the chapel bell. This bell is rung by banging a spoon upon a wash-basin. At this signal, all assemble quietly. The body was fed amid boisterous glee, but the soul is nourished amid the quiet singing of birds and the buzzing of insects. This mind-enriching is the "Fifteen Minutes Reading Period." Each Channing-ite takes one of the inspiring books provided and sits with the group of other Channing-ites, indoors or out. Some read their books. Some gaze at space in meditation. All nourish the spiritual. The fifteen minutes ends at an indefinite time.

Then follows the program of the day. Days fall into two classifications, a hike day or a rest day. These two types alternate. On hike days the person in charge of the hike blows the whistle. Finally the hikers are off, carrying a lunch that on every tramp but the

twenty-eight-miler proved all too insufficient. On this grand climax of hiking all were given extra hardtack and care was taken that Johnny and Everett, the most ferocious eaters, were fully provided for. A hike was always to some point of interest; a mountain top, the ocean shore, a swimming beach upon the Tomales Bay, etc. The objective gained, lunch was served, rest was taken and the discussions of the roadway were resumed. All too soon the jaunt homeward started. Now was the time for songs and cheers. "One more river—there is one more river to cross." All the boys and girls did not go on hikes. Some were tired and preferred to rest at the cottages. The management, a committee appointed by the president, permitted this as long as the stay-at-homes kept happy. This, they always did. On the days officially known as Rest Days, swimming, baseball, short walks with lunches, boating, etc., was the program. Thus a day of rest can be a very strenuous affair.

Inverness is a grand good time. There is not a quarrel to sadden and upset; not a cloud of misunderstanding to darken the bright light of friendship. Friendly boxing contests, tussels over a Frosh hat, yes; but no mean words. The ocean beach, the "warm" sunlit waters of shallow Tomales Bay, the great blue sky, the green of forest and of meadow, the winding roads and the foliage-covered paths, the warm joy of comradeship—all for eighty-eight cents a day. One even felt happy, very happy, when the assignments of cooks, K. Ps., etc., for the next day were read out by "Toppie," the girl in charge of the food.

The two week-ends brought the largest gatherings. The roll of those present constantly shifted. All told, about fifty persons were at Inverness. Thirty-two was the largest number at any one time. Oakland sent delegates up the first week-end, and Palo Alto the second.

But let us finish a day at Inverness. Lead us to the simple but wonderful supper at 6 o'clock. "K. P.—Bread. K. P.—Water," is the cry. Then take a half hour to yourself and follow it with nearly an hour's fun together in

the largest room, dancing, games, recitations, etc. None of us who lived it can ever forget it. Then an hour of Bible study led in his own great way by "Skipper" Leavens, or discussion of some worthwhile subject spontaneously going around the circle—and singing led best by Irene—singing of good old songs and hymns.

Finally, amid weary but happy souls, "Now the day is over," hymn 144 lifts its sweet, soothing melody. Another day has swiftly gone. "Good night, ladies, we are going to leave you now," and the boys see the girls to their cottages. Oh, what a delightful walk in the evening, breathing the odor of pine and seeing the vast twinkling glory of stars overhead. Lights out at 10 o'clock, followed by gentle snorings and snoozings. Such is a day at Inverness. Long may they continue in the coming generations of Channing-ites.

The Channing Club Climbs Mt. Vision

Ten or more there were that day who sought
the heights with youthful step,
Ev'ry face was free from care and ev'ry
nerve was full of pep.

First the road wound up the hillside to a point
above the school,
Then a trail we took, which led us thru a leafy
wood, and cool.
Yes, it led us to the summit of a rather low
divide
Where an unexpected turning brought us down
the other side.

Soon "the second valley" traversed, then the
climb began again,
Up the slope our footsteps pounded; some
there were who fairly ran.
First we thought our winding road was surely
leading us astray,
For its goal, its destination, seemed to point us
down the bay.
Then a vista thru the pine trees showed a
ridge that circled round
To the summit of the mountain whither we
were gaily bound.
As this ridge we breathless reached, the ocean
breezes fanned our brows;
Far below, down in the valley, we could see a
lonely house.
Far beyond, the noiseless breakers dashed upon
the barren coast;
In the distance stretched Point Reyes—to many
ships a cruel host.

So along the western slope, blown so free from
foliage—
Exclamations of our wonder interrupt our
youthful sage.

What a view there is about us! What a carpet
at our feet!

Such a mass of mingled colors in the flowers,
so small, so sweet!

Now the final bit of climbing takes us to the
very top.

Here it is! The Mount of Vision! On its
friendly side we drop.

Now we see in all directions—north and south
and east and west;

Here the bay and there the ocean; hard to tell
which view is best.

Tamalpais to the southward clearly shows its
long backbone.

To the north Mount Saint Helena stands sur-
passed, outclassed by none.

At our feet the little schoolhouse marks the
spot where we began,

And the trees that lie between conceal the trail
that upward ran.

He who'd stand upon a mountain, who'd see
life's visions bright,

Needs must start with easy lessons from the
schoolyard's lesser height.

Times the trail will seem to take him far from
where he longs to go;

Times his startled eyes behold a view unlike he
used to know.

But at last upon the summit all the visions
blend in one,

And he rests there from his toiling in the
pleasant noonday sun.

Elmo A. Robinson.

From Three Thousand Years Ago

Leave the wicked man to the hand of
God, for it may be God's will to show
him further mercy.

Pay good heed to God Almighty;
better are six feet of ground which God
hath given thee than 5,000 feet obtained
by fraud.

Say not that evil is not permitted,
whilst thou thyself art stirring up strife.

If evil appertained to God, he would
stamp it with the seal of his blessing.

Though the tongue of a man steers the
boat, it is God who is the captain thereof.

Truth is the porter of God.

Though a man prepares the straw for
building his house, God is the architect.
It is he who throws down and builds up.

Lie not in bed whilst the dawn is
breaking; the dawn and break of day,
to what can they be compared (for
beauty)? The man who knows not the
dawn, to what can he be compared?

Amenemapt, Egyptian Wisdom.

Help by the Helpless

Charles A. Murdock

I wonder if those withdrawn by age or
ill-health from life's activities realize
how greatly they help others through the
example they set of fortitude, patience
and resignation?

The extent of the beneficence was im-
pressed upon me in my recent visit to
Southern California.

I first called upon Cordelia Kirkland,
who for many years conducted a fine pri-
vate school here in San Francisco, and
was very active in church and society mat-
ters. She removed to Los Angeles many
years ago and for a long time has lived
a retired and beautiful life near West
Lake Park. It was almost with fear
that I called up her number to learn if
I might call. The familiar voice of a
companion for eighteen years assured
me that she would be glad to see me
and soon I was admitted and seated in
her cosy living room almost crowded
with books and pictures, awaiting her
descent from her room above. Very
promptly she walked in smiling and
greeted me with the cheerful voice I
have heard for fifty years, more or less.
Her eyes were dimmed and her steps
a little less sprightly than when she
played the queen in Hamlet the Dainty,
an audacious travesty of the vintage of
'76, but her mind and her tongue were
as active and efficient as ever, and I
had a delightful call. She asked many
questions concerning many people and
was as sagacious and keen and merry
as ever. It was a lesson in philosophy
and religion to see her serenity and
trust.

Another old friend well known here
was James S. Severance who after
years of physical and mental health,
full of activity and enjoyment of busi-
ness, club and church suffered a sort
of break-down and felt constrained to
seek the old family home on West
Adams St., Los Angeles. It was a
wrench to leave his employment and
friends and scenes that had grown dear
to him, even to return to Los Angeles
with all its life and charm. When it
was young his father owned ten acres
and a beautiful home where Severance

street runs into West Adams, which by happy chance was left almost as wide as our Van Ness. It is now parked in the center and stretches straight and far toward the western shore. It is bordered with noble trees and fine old and new conservative residences. I found my genial friend, comfortable and cheerful but not very vigorous. He doesn't seem to have fully recovered his strength. He is in perhaps the best part of a beautiful city with pleasant neighbors and happy memories, near by the home where his mother was wont to welcome her many friends when she was the leading woman of her time. Caroline M. Severance is said to have been the mother of all womens' clubs. She lived to a very beautiful old age and her memory and influence are among the most precious traditions of the older Los Angeles, then gentle, modest and wholly sane. Her son has many friends and looks back upon a happy life. Upon his desk rests a very excellent photograph of Horatio Stebbins, and among the pleasant recollections that light up his present quiet and monotony I hope he finds satisfaction in the thought of his valuable service as moderator of the First Unitarian Church of San Francisco.

At Long Beach I learned of a man from my native town whose name led me to think he might have been an old school-mate, and I called upon him. I found a man a few years my senior, sitting in a chair. His eyes were dim from cataracts, his fingers told of rheumatism and his shoe uppers were slashed to add to his comfort. He didn't remember me and I didn't remember him. I told him I didn't know whether he went to school with me or not. "Where did you go to school?" he asked. "Number six," I answered. "Well, so did I," he replied. I'm inclined to think a younger brother was my school-mate but we recalled names and events and the seventy years that had elapsed since I could have known him retired to the back-ground. I did not stay long, I couldn't, but an inspiring picture was added to a full gallery. I see a Tisdale sitting in a chair, inactive, physically broken, pa-

tiently meeting life day by day, cut off from most that makes life attractive, with apparently little to look forward to, and yet uncomplaining and courageous. It arouses sympathy and respect and admiration. It also reminds me how much I owe to health and the activity it permits. Could I keep calm and be of good cheer if restricted to waiting? I do not know, but it would help me in trying, to have seen others succeed, and sympathy and respect are my heart-felt tribute.

In Memoriam

Philo Hersey

J. R. Brokenshire.

"Colonel" Hersey, as he was affectionately known to hundreds, succumbed suddenly at his native town while there to complete arrangements to make a gift to the town of a library building and library. Before returning to his home here he had planned to attend the annual session of the Laymen's League at Yale University.

Colonel Hersey, a veteran of the Civil war, in which he served as colonel of a Maine regiment of volunteers, came to San Jose in 1885, after a notable record of service as attorney and judge in Waldo county, Maine. He early identified himself with the Unitarian church here, and served for some ten years as a member of its board of trustees. He was one of the charter members of the Laymen's League of the local church, and represented the organization at the annual conference last year.

His executive ability and genius as an organizer was given expression in two pioneer Santa Clara county co-operative fruit marketing organizations, and in the Santa Clara County Juvenile Court. Of the marketing organizations, the East Side Growers' Association still stands a tribute to his efforts; and in recognition of his services in organizing juvenile court work in the county, the court, shortly after his death, adjourned in respect to his memory after having read into the records a highly laudatory tribute to him.

John J. Harris

Berkeley Blake.

Sunday morning, August 26, 1923, at his home in Sacramento, Mr. John J. Harris, a member of the Sacramento church, passed away. Death came almost without warning. The morning was very hot and he had been working in the garden. Later he came in and complained to Mrs. Harris of not feeling well. He grew rapidly worse and doctors were summoned, but death came within an hour. Death was due to heart trouble aggravated by heat and exertion. Mr. Harris was a native of Georgia and 51 years of age. He was a member of the Sacramento church and, formerly, of both the church at Woodland and at Colorado Springs. Both he and Mrs. Harris have been active in the work of the churches of which they have been members. Mrs. Harris is a past president of the Women's Alliance of the Sacramento church, is secretary-treasurer of the Sunday-school, and is also director for Northern California of the National Women's Alliance. Besides his widow, Mr. Harris left surviving him a daughter, Mrs. Charles Huffman, now residing in San Francisco, and Mr. John R. Harris, also of San Francisco. Their home life had been unusually beautiful and the deep and sincere sympathy of all their friends goes out to Mrs. Harris in her sorrow.

Kate Douglass Wiggin

Charles A. Murdock.

The recent death in London of Mrs. George C. Riggs, familiarly known by the name she made famous, is a loss to all lovers of good literature.

Kate Douglass Smith was born in Philadelphia, September 25, 1859, and graduated at Abbot Academy in Andover. In 1878 she came to San Francisco from Santa Barbara and established the first kindergarten on the Pacific Coast, which was called the Silver Street Kindergarten and became widely known. She was a brilliant and rarely gifted young woman and she enjoyed the very able assistance of her sister, Nora Archibald Smith. It was

no easy matter to found and sustain a free kindergarten, but she was fortunate in her friends. Dr. Horatio Stebbins admired her greatly and was in full sympathy with her work. The help I was able to render was humbly practical. Kindergarten material was rare at that period, and the strips and trimmings from cardboard and cover paper were utilized for weaving and basket work. So my cutting machine was closely watched. At some time of special need "Miss Kate" brought me the copy of a sketch she had written and I printed 1,000 copies of "The Story of Patsy" and bound it in pamphlet form. It was a very charming and pathetic sketch and sold readily. I think that was the first. "The Bird's Christmas Carol" followed and was even more popular, being humorous and bright. And so it happens that among my cherished possessions is a copy of the Houghton Mifflin Story of Patsy—considerably enlarged, upon the title page of which appears the inscription, "To my first publisher: Kate Douglass Wiggin, May, 1889."

In 1880 Miss Smith became Mrs. Samuel Bradley Wiggin, and having given up her kindergarten work devoted herself to writing and became one of the most successful and well-known of American authors. The sale of several of her books has been phenomenal. Rebecca of Sunny Brook Farm took a place alongside of Miss Alcott's favorite, and several others were nearly as popular. In England, the Penelope books were greatly liked. In addition to the large individual output, she collaborated with her sister in a number of educational works of value and also in editing collections of poems and stories for children.

In recognition of her work, Bowdoin College conferred upon her the degree of Doctor of Letters, a mark of distinction confined to her and Sara Orne Jewett. Rebecca and other of her books have been dramatized. In 1895 she married Mr. George C. Riggs of New York City, and has had a happy home life. From love of her work she has continued her writing, adding to her fame and to the happiness of man-

kind. Her books are all of a high standard of excellence, sparkling with wit and delightful in style.

She was gifted in mind and of a blithe and kindly spirit. At "Quillcote," her country home in Maine, she was in the habit of arranging entertainments for the benefit of the neighborhood church and they became quite famous. The sales of her various books reached an almost incredible volume—approximately three millions of copies—and it is an indication of the wide appreciation of the wholesome and the genuine in art that her appreciation has been so prompt, persistent and enthusiastic.

Events

Women's Alliance Meeting

The August meeting of the Berkeley Alliance held at the home of the president, Mrs. Sumner Clement, was large and greatly enjoyed.

The purpose of the Women's Alliance is well expressed in the paragraph which heads its program for the year: "The object of the Alliance is to deepen the spiritual life of all women in Berkeley who are interested in the cause of liberal religion, and to unite them in closer fellowship and more fruitful co-operation."

The branches of the Alliance belonging to the different churches of Northern California are united under the guidance of a directorate in which each church is represented and which has done much in the past few years to stimulate the growing religious and social life of the church. Of this directorate, Mrs. L. M. Wyckoff of Berkeley, who now retires after her term of service of six years, has been one of the most valued members. To her devotion and generous care, not only her own but the other branches of the Alliance in Northern California owe much. Mrs. Harris, of Sacramento, is Mrs. Wyckoff's successor.

A contemporary says that the Ten Commandments do not need to be rewritten so much as to be re-read, and yet lots of people have read them without any particular effect.—*Boston Transcript*.

Los Angeles Home for the Aged

That a Unitarian Home for the Aged is now well under way is a matter for congratulation.

With the appropriate name of "Sunset Hall," the home became a corporation duly sanctioned by the State of California on May 4, 1923.

Immediately circular letters were sent to all the Unitarian organization in the state, calling upon them to form committees to render moral and financial support to build "Sunset Hall."

Much encouragement has already come but the big work will be after vacation period, when the realization of the benefits strikes to the heart of us.

Certificates of corporate membership are now being issued by Mrs. Frances Grimes, treasurer, 4430 Victoria Park, Los Angeles, Calif.

Annual membership	\$ 10.00
Life membership	100.00
Honorary membership	500.00
Memorial membership	5000.00

With enthusiasm let us make a long pull, a strong pull and a pull altogether, so that no one can say of us "He that careth not for his own is worse than an infidel."

ZENANA H. CURTIS, Pres.

Salem's Hopes

Very attractive are the plans for the new church home at Salem, Oregon. *The Statesman* of August 9th says:

"The old church building is for sale as it stands, to be moved off entire, or torn down if necessary. The new church will be erected on the same site, but back farther from the Cottage street front, so that there will be a little plot in front for lawn and for flowers. The lower or basement walls will be of concrete with a 14-foot ceiling. The upper building will be of wood, with concrete over steel lath. The whole building is to be built as of the Georgian period. It will be finished inside in ivory-white enamel, with grey walls and crimson upholstery, with a super-abundance of window lighting. The main audience room will have seating capacity of more than 200. This can be supplemented

by drawing aside the sliding doors from the adjoining parish house hall, giving room for another 200 persons.

"The church society has purchased the Hamilton cottage just west of the church, and now owns the whole property to the alley. The cottage is being renovated this week, and Mr. Fereshtian and family will be occupying it by the last of this week if all goes well with the repair work."

Miss Wade Returns

After nearly five years of service in the Near East, Miss Emily I. Wade, a former president of the Channing Auxiliary of our San Francisco church, has returned to the city who generously loaned her when she was sadly needed, and will spend some months with her sister and friends.

Miss Wade left San Francisco in January after the armistice was signed to take up relief work under the late Mr. Emerick at Mardin in Mesopotamia. Within a few months she was ordered to Diarbekr, a city of 60,000 inhabitants near the southern boundary of what was then known as Armenia, where she organized a relief station. Miss Wade set up a factory, giving war refugees of all races working making cotton and woolen goods. They were taught to make garments, which were given to the poor of the city. The ancient art of making Armenian lace was also revived and the lace sold for the benefit of the relief work.

Later Miss Wade organized the rehabilitation of several villages near Diarbekr, making houses habitable, setting churches in order and founding orphanages, besides working the land and raising crops of grain with the aid of orphan boys in charge of war widows.

During the recent hostilities between Greece and Turkey, more than 10,000 Greek refugees passed through Diarbekr and were housed, fed, clothed and given medical attention through the personal efforts of Miss Wade.

On Sept. 10th the friends of this remarkable young woman will have an opportunity of meeting her at the meeting of the Society for Christian Work.

Field Secretary's Department

(Edited by Carl B. Wetherell.)

The third annual Institute for Religious Education conducted by the Laymen's League was held at Star Island, New Hampshire, July 28th-Aug. 11th. There were some 250 delegates present, representing states extending from Maine to California, from Minnesota to Oklahoma, as well as many of the provinces of Canada. The spirit prevailing throughout the Institute was excellent. As usual the adaptability of these delegates was particularly noteworthy: they were excellent listeners, enthusiastic in conference; good sports in their recreation hours; clever actors and actresses in their "stunts," which each table group in the dining room put on—three every evening following the lecture and the beautiful candle light service. There is no doubt but that many new men teachers will report for duty at the opening of their church schools, many others—men and women—who have been in this service were encouraged and inspired to go on more boldly, more hopefully.

And how could one help being inspired to greater usefulness—the powerfully artistic and highly enlightened lectures by Prof. Theodore G. Soares of the University of Chicago—ten lectures on the Old Testament and the New—presented by a Baptist minister, pastor of a Congregational church, and lecturer par excellence at a Unitarian Institute—that's a liberal for you! And then there was Prof. A. Eustace Haydon, also of the University of Chicago, one who has held spell-bound for many years our liberal students and professors at Madison, Wisconsin. His lectures on the World Religions opened our eyes to the mysticism of India, the mild religion of Buddhism, the classical religion of China, with a final outlook for the future of the World Religions.

The Institute was deeply saddened by the death of Dr. Cope, general secretary of the Religious Education Association, who was to have given five lectures. The news of his death reached the Island the same day as did that of the death of President Harding. Dr.

Cope's place was ably filled by Prof. Soares and Rev. Frank M. Sheldon, general secretary of the Congregational Education Society. These gentlemen presented five lectures on the "Principles of Religious Education." Then there were two illuminating lectures on "The Project Principle" by Prof. Edwin L. Shaver, New England secretary of the Congregational body; two very practical talks on "Work with Boys" by Mr. Gilbert H. Roehrig, an executive secretary of the Boston Y. M. C. A., one who knows and loves boys. "Methods in Religious Education" were discussed by the dean of the Institute, Dr. William I. Lawrance; by our own Institute leader the past two years, Dr. Florence Buck, and by Rev. Edwin Fairley, the New York secretary of the department of Religious Education. On the two Sundays of the Institute the preachers were Rev. Frank Carlton Doan of Rochester, N. Y., and Rev. William H. Pulsford of Chicago, Ill.

Deep-sea fishing, baseball, tennis tournaments, hot dog roasts on the rocks, dancing, dramatics, concert and other diversions met the recreational needs; sunset service, the beautiful candle light services provided the spiritual inspiration. Plenty of nourishment for the mind, the heart, the soul, the body, on that island "set in a silver sea."

It was also the Field Secretary's privilege to attend the closing meetings of the Student Conference which preceded the Religious Education Institute. Two hundred and sixty-five young people, seventy-five college and normal schools represented. Great spiritual questions were discussed; practical methods of carrying on in college centers were thoroughly studied. The new Federation of Liberal Students was organized. It is hoped eventually to have a branch in every university center throughout this country and Canada where young men and women can freely discuss the biggest questions of life. This Federation is an integral part of the Young People's Religious Union. It has a large executive committee as well as a capable advisory board. The president is Robert Raible of Louisville, Ky., a student at the Harvard Divinity School. One of

the vice-presidents is Henry Gibbons, president of the Starr King Society, San Francisco, who enters Leland Stanford this fall. Miss Irene Rode of the University of California is on the executive committee. It is planned to have two field secretaries—a young man and a young woman—who will so gather data and organize as to make this Federation an effective instrument in the youth movement which is gaining such headway not only abroad, but in this country as well.

Anyone who fails to realize to the fullest the most timely motto, "The Spirit of Youth in the Life of the Church is the Hope of the World," is doomed to fall out of line. If one could have seen and heard that inspiring group of live young people at the Star Island Student Conference, he would never again dare think that the Liberal Faith was in danger of passing on and out. It is very much alive—it is a joy and satisfaction to feel one is a part, even an insignificant part, of such a hopeful, truly wonderful enterprise. And in it all our Pacific Coast churches must figure more and more. Forward-looking history was made at Star Island this summer!

The Field Secretary has supplied the pulpit at Green Harbor two Sundays. He plans to attend the New Haven Conference, returning to the Coast September 19th by the way of Salt Lake City, where Sunday, September 23, will be spent. He will be at the Headquarters, glad to be home at work again by September 26th.

May we make the present church year the most successful in service, the most inspirational in spirit, the most productive in results that the Coast has ever known. And may it all blaze forth in a big outburst of happiness and satisfaction at the Triennial Conference next April.

—C. B. W.

It is along the lines of Christianity and in its spirit that our civilization has progressed from barbarism, so far as it has progressed: it is along those lines and in that spirit that the future must be built up.—*Dr. Henry Gow.*

Selected

Religion and Self-Government

(From sermon by Robert F. Leavens, First Unitarian Church, Berkeley, Sunday, August 26, 1923.)

Humanity is launched on a great adventure, an earthly pilgrimage through the centuries in successive generations, and the promised land is the ideal of human society successfully self-governed.

Because it is commonplace and attended with so many discouragements self-government needs to be seen in perspective. Millions of years have passed in Nature's preparation for this experiment, bringing into existence a creature endowed with will power and charged with the task of doing voluntarily what the other creatures do in blind obedience to instinct. It has been a long time, thousands of years, since man began this task, but only within recent centuries has he discovered the nature of his task.

Therefore it is too soon to speak of self-government as a failure. Not yet an achievement, it is still an experiment. With all the setbacks, man has made headway in this great adventure. Student government, the extension of the rights of women, the training of children in self-control, the democratization of industry, and political democracy as in the United States and the League of Nations, are various manifestations of the one great movement.

But it is a venture from which there can be no turning back. Either man will make good at governing himself or else he will disappear from the face of the earth.

Self-government is almost synonymous with religion, because it is an act of faith, a giving substance to something hoped for; it is a great ideal which is at once social and individual; and though man cannot depend on God to do for him what he will not try to do for himself but will be held responsible as a free moral agent, nevertheless man has behind him and within him and leading him on the great Urge whose other name is God.

The First Unitarian Martyr

It was on the 27th of October, 1553, being nearly 371 years ago, that Michael Servetus was burned alive at Geneva, Switzerland, for being a Unitarian. John Calvin was his chief persecutor. Before his execution he was exhorted to return to the doctrine of The Trinity. He said:

"We are willing to try the whole matter by the word of Thy Holy Scriptures, as by a touchstone, and to find out the true knowledge of God. * * The son himself declares that "The Father is greater than I," and I ascend unto the Father and your Father, and my God and your God. * * * The Scripture does always distinguish between God and the son of God."

Servetus was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw and leaves, sprinkled over with brimstone, was placed upon his head. His book was then fastened to his thigh, the pile was lighted; he suffered great torture for about half an hour. So died this distinguished physician and reformer. His constancy made a deep impression, and led many to embrace his opinions wherever the tale of his martyrdom was told. Geneva burnt a sincere theologian—a man of great genius—for having used the right of private judgment in the interpretation of the Bible.

There is nothing true in earth or heaven, if it be not a law of His, that holy deed shall end in holy thought and holy love; and patient obedience down upon the dust mature the rapid wings by which to soar and gladly worship at heaven's gate. But let not this be a care to us. It is a selfish religion that grows querulous at its own coldness, and cannot stir the will till it attains a rapture. Our sole business is to abide and serve; to keep our assigned place, and grow.—*J. Martineau.*

You do poets and their song
A greivous wrong,
If your own soul does not bring
To their high imagining
As much beauty as they sing.

—*Thomas B. Aldrich.*

The Liberal Movement in the Anglican Church

Dean Inge, addressing the Oxford University branch of the Churchmen's Union on "The Place and Appeal of the Liberal Movement in the Church of England," said many churchmen would say the place of the liberal movement was outside the door. Yet just think what would be the result if all expression of free thought had been stifled within the Church of England. The Church would now be committed to believe that the sun went round the earth; that Heaven was a place which we might reach in an aeroplane when we knew the way; that Hell was a place under our feet, and that, as the mediaeval theologian suggested, volcanic eruptions were caused by overpopulation in the infernal regions—things which no educated people could or did believe. If these things were so, there would be no room in the Church of England today except for fools and liars. Modern churchmen believed that the Church was called upon to face difficulties and solve them by unfettered inquiry. They did not believe authority or tradition had settled everything, or that we had only to accept formulae drawn up in the early centuries, but that we must take into account recent developments in philosophy, history, and criticism, and, above all, natural science. How strong the Christian faith would be if it could get not only the piety and devotion of the devout but the intellect of the great thinkers!

The young ordination candidate was discussing the work of the various foreign missionary societies with an elderly and experienced cleric. "And what is your belief as to the ultimate fate of the heathen who die without having seen a missionary or heard of Christianity?" asked the young man. "What has the Bible to say upon the subject?" asked the clergyman. "Well, I've studied the Bible very carefully," answered the other; "but it seems to be absolutely silent about the matter." "Then I should advise you to follow the Bible's example," came the reply.

Jesus, Central to Us

We do not know ourselves or the world or history apart from him. The spirit of Jesus has been the most life-giving, the most penetrating and persuasive and potent influence in the world. And it has not been due mainly to doctrines about him, to a belief in his Deity, but to his life and teaching. Jesus is central to us. We are leaving the main stream of Christian History, the main stream of our Western civilization and exploring back waters if we ignore Jesus and go after other guides. To give children a love and reverence for Jesus and an understanding of his teaching and his spirit, is not merely to give them what is of immense value for themselves, it is to make them heirs of our Christian inheritance, and to make them one with the best in the past and present.

There is no more important work in this world, no greater duty, than to help others to keep up their courage. He is our best friend whose words of cheerful confidence give more life to the heart; and he is our enemy who, by his words of doubt and his spirit of fear, saps this ardour, and takes from us our courage.
—*J. F. Clarke.*

A Living Universe

Speaking at Keble College on "New Ideals in Education," Dr. L. P. Jacks said that in the last analysis there were only two systems of education—the one adapted to a universe which was dead and the other to a universe which was alive. He declared that Western civilization during the last three centuries had inclined more and more to the theory of the dead universe; its watchword had been government, and education, following suit, had been repressive of freedom and creativeness. The watchword of Eastern civilization was not government, but culture. As to the controversy between freedom and necessity it could only be decided by action, and Dr. Jacks proceeded to illustrate the significance of action as the great revealer. "Take out of religion the acting part and leave only the speaking part, and what would it be worth?"

Books

"THE STORY OF A NONCONFORMIST LIBRARY." Longman, Green & Co., New York; \$2.50 net.

This publication is No. XLI of the Historical Series of the University of Manchester, England, and is by Dr. H. MacLachlan, lecturer in Hellenistic Greek. It tells the story of the founding and growth of the Unitarian Home Missionary College Library, which has recently been removed to a new and spacious building. The essays of which the book is composed are largely the result of research and study and they constitute a considerable contribution to the history of Nonconformity in England. The nucleus of the library was formed in 1854 by a grant funds raised by subscribers and by the gifts of various friends. The growth, largely by collections embracing the libraries of deceased clergymen, is traced through the intervening years. The library now numbers about 15,000, and a chapter is devoted to the character of the contents. Another treats of Seventeenth Century Unitarian Tracts. Another chapter treats at length of the earliest Unitarian periodical, which was Priestley's *Theological Repository*, which began on January 2, 1769, and continued till 1788. The chapter on Liberal Dissent a Hundred Years Ago as revealed by the library is illuminating. The Manchester Socinian Controversy and the Christian Brethren Movement are fully set forth. The volume is of large historical value to those interested in religious development.

No man knows that death is an evil; and the heart and hope and trust of the world in all ages have dared to assert, to believe at least, that it is a good, an infinite and unspeakable good. And if that whisper that is in every human soul tell us true—that death only leads out into something better and higher, that it is a necessary step in human advance—then it is no more an evil than is birth, which brought us out of the darkness into this wonderful light of life.

—Minot J. Savage.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

God Is Love

To love is to know the sacrifices which eternity exacts from life.

—J. O. Hobbes.

* * *

We are all born for love. * * It is the principle of existence and its only end.

—Disraeli.

* * *

Love is the emblem of eternity; it confounds all notion of time; effaces all memory of a beginning, all fear of and end.

—De Stael.

* * *

More than all else do I cherish at heart the love which makes me to live a limitless life in this world.

—Kabir.

* * *

However others act towards thee
Act thou towards them as seemeth right;
And whatsoever others be,
Be thou the child of love and light.

—Anon.

* * *

The heart of man cannot withstand the gentle force of love. Let the apostles of the new love, like those of the old love, taking no thought of the morrow, having no stones and no slings, go forth among mankind to found the new church of love—the church of deed not of doctrine. The new love like the old love will bring upon them storms of hate, persecutions will drink martyrs' blood. It will conquer not by the blows it gives but by those it takes.

—H. D. Lloyd.—

* * *

Show me what thou truly lovest, show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment and thou hast thereby shown to me thy life. What thou lovest, that it is thou livest. This very love is thy life, the root, the seat, the central pith of thy being. Nothing is attainable unless we love it. Learn to love well is therefore the first and golden rule of wisdom.

—Fichte.

From the Churches

ALAMEDA.—The church at Alameda was very happily served by supplies during Mr. Kent's vacation. On July 22nd Miss Anna Wiebalk preached inspiringly on "The Secret of Well-Being." On July 29th Dr. Edson Reifsnider preached a searching sermon on "The Calamity of Bitterness." Professor Hulme of Stanford University preached on August 5th and 12th to delighted congregations. His subjects were: "Is It Reasonable to Believe in Immortality?" and "The Message of the Nazarene."

On August 19th Mr. Kent resumed his pulpit with a sermon entitled "Unspoiled by Civilization." He pointed out that civilization damages the race in many respects, and that we must be alert to watch and counteract certain tendencies, or the race would become weaker, more nervous and less happy as the result of development.

The young people of the church have recently organized into a society. The newly formed Twentieth Century Club, the Laymen's League, the Women's Unity Circle, and the Educational Alliance are all active and planning their fall programs. Mr. Kent is appointed scout master of a Boy Scout troop of 25 boys, which begins work in the gymnasium on Friday, August 31st.

BERKELEY.—The minister of the church, Robert French Leavens, had a vacation of a month in June, and Edson Reifsnider of the Universalist fellowship was engaged by the board of trustees as minister-in-residence for the period. Although this was the first June month during which services were held in this church, there was a good attendance, and the sermons were excellent, being well worked out, presented with a fine devotional attitude and carrying messages the purport of which could not be misunderstood.

Mr. Leavens resumed charge of the services the second Sunday in July, beginning a series of sermons on "Religion," the first being on "Religion and This World," the second, "Religion and Evolution," the third on "Religion and Revolution." The subject for July 29

was "Religion and the Law," August 5, "Religion and the Churches," August 19, "Religion and Education," August 26, "Religion and Self-Government." August 12, the sermon was by Caleb S. S. Dutton, minister of the San Francisco church.

The attendance during July was larger than at any other time during the year, reaching 200 and upwards, fully half the congregation being students attending the Summer Session of the University of California. Many of these had never before heard a sermon by a Unitarian minister, and they appear to be very appreciative of the kind of sermons they are hearing.

The Friday afternoon Organ Vespers have now been made a regular institution of the church, and are held throughout the year without interruption. The attendance has reached over 200 in July, mostly of University students, few of whom live in communities where they may hear good organ music of a devotional character. It is very gratifying to learn their deep appreciation of the music given and hear their high praise for the Unitarian church for providing the fine music for their enjoyment.

LOS ANGELES.—The last service of the summer was held July 9th. Rev. Backus' sermon on "Do We Need a New Bible?" closed the series of seven lectures on the truth about the Bible as revealed by modern scholarship. These sermons have been very enthusiastically received and drew many non-members to hear them.

A sermon on Thomas Jefferson proved to be of outstanding interest and has been printed in pamphlet form.

At the last service the presence of Rev. W. L. Secrist and wife of Melrose, and Rev. Dilworth Lupton of the Cleveland church, added much interest to the occasion. Both ministers made brief remarks at the beginning of the services, mostly laudatory to Mr. Backus, having known him during his student days.

Mr. Backus left for New York, August 6th, where he will do some research work along psychological lines. Later he will attend the National Conference at New Haven, Conn. The church will be closed until the 9th of September.

The Women's Alliance is greatly enjoying its summer plan of meeting every two weeks at the homes of different members. The first one, July 12th, was held at Hermosa Beach, with Mrs. Susan Nethery. July birthdays were celebrated at this time.

July 26 the Alliance met with Mrs. Ella and Mrs. Chester Woodbury in Glendale. The first August meeting was with Mrs. W. E. Ruess at Hollywood.

The Laymen's League held a picnic at Echo Park in July.

The death of Miss Emma Ross, a former correspondent of THE PACIFIC UNITARIAN, is chronicled—a woman of many literary attainments.

OAKLAND.—One of the most pleasing incidents of our local church life is the invitation extended by the First Unitarian church of Oakland to its neighbor, the First Congregational church, to share in its church and parish-house facilities during the term which must elapse before its new temple of worship can be erected—which invitation was accepted in a large-minded and appreciative spirit. The Congregational society recently sold its downtown church property for a large sum and purchased a site for a new edifice nearer the residences of its members. This leaves it temporarily without accommodations for its work and worship. By invitation of the Jewish Synagogue in Oakland, its Sunday services will be held in that temple. Its Church School, however, will meet conjointly with the Unitarian, under the superintendency of the assistant pastor of the Congregational society, but with separate class instruction. All the other parish activities, women's societies, men's clubs, etc., will also be carried on at the Unitarian parish house, a joint committee having charge of the disposition of the later. The spirit in which this fraternal relation is being consummated is well expressed by a paragraph in the Bulletin of the Congregational church:

"A Sign of the Times.—One day's record: The First Congregational church conducts its Sunday school in the Unitarian church, holds its morning service in the Jewish Synagogue, where the sermon is delivered by a Presbyterian min-

ister, and meets for evening service in the Baptist church, where the sermon is preached by the dean of an undenominational Divinity school, Rev. Charles R. Brown, D. D. Glory be to God!"

Rev. Clarence Reed preached an admirable sermon on President Harding. By request of the membership it was put into print. Copies may be obtained at the Unitarian book-room in San Francisco.

SACRAMENTO.—Mr. Blake enjoyed a restful and refreshing vacation in the mountains and is to resume services on September 2nd. The Fall Calendar announces an attractive and suggestive series of sermons for the rest of the year. For September they touch on "The Need for Higher Ideals," "Realizing Our Ideals" and on "Man's Need for God." On September 16th, Mr. Blake will supply the Berkeley pulpit, and Prof. J. V. Breitwieser of the University of California will speak on "What Religion Is Psychologically."

Mr. Blake has taken up his residence at 3340 M street.

SAN FRANCISCO.—Church services were resumed in August.

On August 5th Mr. Dutton paid tribute to the character of President Harding and a beautiful memorial service was held.

The topic on August 12th was "Your Own Life."

On August 19th, Rev. R. F. Leavens of Berkeley preached.

On August 26th Mr. Dutton preached on "The Conflict Between Science and Religion." It was the tenth anniversary of Mr. Dutton's pastorate.

The Society for Christian Work held its first fall meeting on August 27th. It was well attended. Miss Alice Burr showed over fifty of Mr. Clarence Tref't's exquisite "Autochromes" as illustrations of "Vacation Days." They were all beautiful, but some of the hillsides of wildflowers surpassingly so.

SAN JOSE.—Greeted by a large congregation Sunday morning, August 26, after his return from a vacation of several weeks, Dr. Charles Pease was heard

in a vigorous appeal for a revival of the religion of Jesus Christ.

He decried as mockery religion which enables individuals to escape personal responsibilities by floating about the clouds of mysticism, and pointed out as the great task of the day that of transforming the world by making ideals the basis of action.

"We are living in the illusive light of a half dawn," he declared. "We must awaken ourselves, transform the world by our ideals, let the visions of the imagination give strength to the arm."

During the vacation absence of Dr. Pease, the church was favored with Sunday morning addresses by two prominent Stanford University educators, Dr. David Starr Jordan and Dr. O. M. Johnston, head of the Romanic languages department of the University. "An Apology for Colleges" was Dr. Jordan's subject, one which enabled him to draw freely from his long experience as a university teacher and executive, as well as to discuss comprehensively popular criticisms of university methods and management. Dr. Johnston spoke on "Dante's Divine Comedy," a subject upon which he is recognized as an authority, and one which he handled in intensely interesting fashion.

Throughout July and August, Florence Gloria Crawford, San Francisco editor and lecturer, delivered a series of lectures at the San Jose church which was heard by quite a large group with considerable appreciation.

In the death at Canton, Maine, on August 14, of Philo Hersey, the Unitarian church of San Jose lost one of its most valuable members, and the community in which he made his home since the early eighties, a conspicuous leader in business and civic activities.

Funeral services were held at the local church, August 23, Dr. Charles Pease officiating.

The entire object of our education is to make people not merely *do* the right things, but *enjoy* the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—*John Ruskin*.

Sparks

Minister's Wife: "What makes you so sweet this morning, dear?"

Minister: "It must be because the Lord preserved me during the night."

Experience is what you get while you are looking for something else.—*Toledo Blade*.

"Would you say 'honest politics is,' or 'are'?"

"'Is,' of course. Honest politics is always singular."—*Indianapolis Journal*.

Old Gentleman (engaging a new chauffeur): "I suppose I can write to your last employer for your character?"

Chauffeur: "I'm sorry to say, sir, each of the last two gentlemen I have been with died in my service."—*Punch (London)*.

Old Colored Mammy: "I'se wants a ticket fo' Florence."

Ticket Agent (after ten minutes of weary thumbing over railroad guides): "Where the dickens is Florence?"

Old Colored Mammy: "Settin' over dar on de bench."—*Princeton Tiger*.

Visitor (admiringly)—"What a picture of innocence your little one is."

Mother—"I hadn't noticed it. Dorothy, what have you been doing?"—*Boston Transcript*.

Discouraging.—Mr. Whitmore, in making the closing speech, made a strong appeal for more men to attend church on Sunday. This was followed by a soprano solo, "Idle Words," sung by Mrs. Nelson, accompanied by John Denton on the piano.—*From an item*.

Environment

I'd rather hear a wood-thrush call his mate
In some sequestered woodland nook

At fall of night,
Than all the grandest symphonies performed by
man
Midst crowds and garish light.

I'd rather see one single growing rose
Unfold its loveliness before me
Hour by hour.

Than countless flaming clusters in the rarest
vase
That ever held a flower!

—R. G. E. S.

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Reported by Miss Elizabeth B. Easton, member for the Pacific Coast district of the National, or Central, Post Office Mission Committee. Address, 1972 Sacramento St., San Francisco, Cal.

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I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any of us may make to the religious appeal. God, Himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it feels like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithlessness, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears. . . .”

—William James.

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Editorial

The event of the month in church circles has been the national gathering at New Haven. More than eight hundred delegates were in attendance and it was undoubtedly the most widely representative of any conference in our history. It was in every respect a great meeting and fully justified the well-laid plans of a broad-minded program committee.

One especially gratifying feature of the auspicious occasion was the prominence given to subjects quite above and beyond denominational aggrandizement, and the co-operation sought and secured in other households of faith. What the Christian church should do toward the Christianization of international relationships and the solution of domestic, social and economic problems was stressed in addresses and discussions, and among those participating were Bishop Francis J. McConnell, of Pittsburgh, a leader in the Methodist Episcopal church, and Miss Grace Abbott, chief of the United States Children's Bureau. Dr. Wm. P. Shriver of the Presbyterian Board of Home Missions spoke on the immigration problem, and the Rev. C. V. Howell, of the Methodist Episcopal church, organizer of the Harlem Forum Congregation of New York City, addressed the Ministers' Institute on "The Church and the Labor Movement." Dr. Richard C. Cabot of the Harvard Medical Schools spoke on "The Minister and the Physician." Apart from discussion of vital denominational affairs there were addresses by George W. Wickersham, Mrs. Carrie Chapman Catt, Paul M. Warburg, Dean Charles R. Brown of Yale Divinity School, and Arthur E. Morgan, president of Antioch College.

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Trusting Still

For darkness passes; storms shall not abide;
A little patience, and the fog is past.
After the sorrow of the ebbing tide,
The singing floods return in joy at last.

The night is long and pain weighs heavily,
But God will hold His world above despair,
Look to the east, where up the lurid sky
The morning climbs! The day shall yet be
fair.

—Celia Thaxter.

Quite aside from the satisfaction of acknowledgment it is encouraging as evidence of advanced toleration, and even sympathy, when big men like Bishop O'Connell are able and willing to associate on terms of equality with a fellowship that a generation ago was regarded with suspicion and shunned as dangerous. It is equally matter of congratulation that we have gained breadth and frankly turn to others than our own leaders for the help they are able and willing to give. Anything that unites is helpful, anything that divides is dangerous, for we are members of one family and we can best serve a common Father by living at peace and working with one another and with Him.

It is gratifying that the most important single item of business before the conference was concluded with cordial unanimity. The carefully worked-out merger of the general conference with the American Unitarian Association was accomplished without a dissenting voice. It will go into effect in 1925, when the association will have completed an even hundred years of faithful and effective service in disseminating the principles of pure Christianity, in promoting sympathy among religious liberals, and in inspiring and directing educational, philanthropic and missionary endeavors. The American Unitarian Association, organized as a society of individuals, is still such to a large extent, but through the merger becomes also a society of churches, more closely knit together in recognition of the value of a democratic centralization that is quite foreign to the traditional congregational policy of Unitarian churches.

The varied activities of the Laymen's League will continue along the original lines, suggested by the example of big business corporations which assemble

their leaders periodically for consultation and fellowship. Every activity of the church in which laymen can be of service was considered, and ways and means devised to enlist every one of the 12,282 members of the Unitarian Laymen's League in some form of church activity.

Great disasters always test faith. No doubt they sometimes disturb it, but they never quench it. Indeed they so demonstrate the need of it that they may more often provoke it. Such awful occurrences as the Japanese earthquake are overwhelming of all self-reliance and pride in human power. If material force and desolation is all, surely our lot is without hope. But the spirit, crushed to earth, will rise again; and, so, we see the marvels of endurance and revival. San Francisco has had the experience and learned the lesson. Another lesson she well learned—the blessedness of sympathy and the joy of realization of a world-wide love. And now she speedily and heartily does as she was done by. The American Red Cross called for \$500,000 as California's share in Japanese relief, and San Francisco alone oversubscribed the whole amount.

And now another disaster nearer at home calls for sympathy and demonstrated love and final faith. Our beautiful city of Berkeley narrowly escaped annihilation. But for a merciful change of wind the entire city with the University of California, its glory and its pride, would probably have been a grievous memory. As it is, over sixty blocks of residences have been swept away and thousands are homeless. Over 1,100 students were burned out, but so far but thirteen individuals have been obliged to withdraw. The loss of \$10,000,000 has been courageously met and no break has occurred in lessons. With

all the shadows there have been many gleams of light.

An observer writes:

The blast of wind-bearing flame which swept through Wildcat Canyon Monday brought laughter as well as tears in its wake; exposed the kindness and humanity and courage of people in contrast with the ruthlessness of natural forces. No moaning, no complaining, no tears, no noise—just interest in the task at hand, no matter if it were fighting fire or riding through flames, or waiting at the police station for a pass, or finding one's family.

"I pulled furniture out of houses from 3 o'clock to 3:30," said a young college girl, waiting table in the refugee cafeteria at the Students' Union. "Then I made sandwiches here from 9 to 2 a. m., slept three hours, came here and served breakfast, went to one class Tuesday morning, and have been working here all day."

Thus did the college girls show their mettle.

"Miss ——," said her employer, impressively, "you are wanted by the police." The girl looked startled. "Oh, my sister reported me as missing, when she couldn't find me." She gave a relieved sigh.

"I know my house was burned down—but, no, I haven't been near," said a nurse at the infirmary Monday night at 6 o'clock. "Oh, no, I have nothing here. Everything is there. I have nothing anywhere." The fact just seemed to have occurred to her. "Burned boys have been coming in here all afternoon. There has been no time to even think. We were all rushed to death."

Thus did the nurses work.

Twenty or more families of the Unitarian church lost their homes and several all their possessions, but there is little complaining or suffering. Every

day since the fire a luncheon or dinner has been spread for refugees, and many who were homeless have found hospitality with those able to extend it. A pleasant episode was the receipt of \$500 from Mr. Speight's Kings Chapel Parish for the relief of any in the Berkeley church who might be in need.

A group of the intimate friends of Kate Douglas Wiggin met in Berkeley on Sunday afternoon, September 22d, at 2748 Ashby, and held a tender service, nearly everyone contributing the kindly memories stored in her special experience. In conclusion, the closing chapter of her "My Garden of Memory," to be published in October, was read, the manuscript, which had been sent to her publishers on the day of her death, having been sent to a friend here. In the announcement of the work the publishers say: "Happiness cannot be measured, but it is safe to say that no living writer has brought more of it into the world that Kate Douglas Wiggin. Wherever books are read her name is known and loved."

Comparisons are as odious as they were when Shakespeare wrote. On what do the British feed that in the year 1921 when in New York City there were 260 murders and 137 in Chicago, London accomplished but 17? It is startling. One contributing cause is the superior law enforcement in Great Britain. Murderers there are sure of prompt arrest, expeditious trial and if guilty of certain execution. Sentimental sympathy is a vastly expensive luxury, and the law's delay is so well established that reliance on it is instinctive. Our policy and the procedure under it both call loudly for complete reversal.

The respect for law and for its enforcement are fundamental requirements and not to be neglected. It is not to be

wondered that we show a sad record when crime is reached if we wink and smile at bootleggers. A shocked scholar lately reported his experience at the table of a judge who regaled his guests with a full account of how he secured his wine. What can be expected of the uneducated and untrained if a man cultured and responsible is lawless and indifferent? When the blind lead the blind, ditches are filled.

The Fundamentalists have made a statement of the doctrinal differences between themselves and the Modernists or Liberals, and have drawn a picture of a gulf which they say separates the two schools, Conservative and Progressive. Heading the picture are the words: "No Middle Ground. Only a Chasm," and on each side are seven doctrinal statements, believed to be the first clear-cut outline of differences yet put forth.

They are sending out this statement in large quantities with the purpose of "smoking out" individuals and seminaries. They represent the chasm by parallel columns of seven points, which in their view divide the religious world. In reference to the Liberal view they are generally fair if not exact and complete, and we are inclined to thank them for the publicity.

FUNDAMENTALIST

1. The Bible is the Word of God.
2. Jesus Christ is THE Son of God in a sense in which NO other is.
3. The birth of Jesus was SUPERNATURAL.
4. The death of Jesus was EXPIATORY.
5. Man is the product of SPECIAL CREATION.
6. Man is a SINNER, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost.
7. Man is justified by FAITH in the atoning blood of Christ. Result, supernatural regeneration from ABOVE.

MODERNIST

1. The Bible CONTAINS the Word of God.
2. Jesus Christ is A Son of God in the sense that ALL men are.
3. The birth of Jesus was NATURAL.
4. The death of Jesus was EXEMPLARY.
5. Man is the product of EVOLUTION.
6. Man is the unfortunate VICTIM of environment, but through self culture can make good.
7. Man is justified by WORKS in following Christ's example. Result, Natural development from WITHIN.

The address of President Coolidge at the Washington Red Cross meeting on September 24th was distinctly reassuring. It is clear that so far as he can compass it, "America will remain unencumbered by spoils, independent, unattached and unbought." He clearly draws the distinction between the negative forces that are the defense of mankind and the ultimate forces, moral and spiritual, which create and control. Practical idealism is a high aim. It calls for sacrifice and a deep faith in spiritual things tempered by a hard common sense adapted to the needs of the world.

—C. A. M.

Notes

Rev. E. M. Cosgrove of Seattle has resigned to take effect November 1st.

Rev. Gordon Kent and his bride, formerly Miss Elizabeth Stayner of Berkeley, have taken up residence in Alameda at 1904 Clinton avenue.

The fire-damaged Unitarian Church at Salem, Oregon, has been sold and will be promptly removed. It is expected that the new building will be erected without delay.

Our church at Salt Lake City was represented at the New Haven conference by Rev. Herbert E. Kellington, its minister, and Dr. Samuel Wolfe, layman.

On September 9th the Berkeley Church was well filled, in testimony of the general feeling that Dr. Aurelia Henry Reinhardt never fails to bring a message worth while. She spoke on "The Religion of a Nineteenth Century Poet," and Robert Browning was the poet. She was listened to with close interest.

It is freely acknowledged that the marked success of the New Haven Conference was due primarily to the inspiration and guidance of Rev. John H. Lathrop, the chairman of the council, whose interest in good understanding and co-operation with other Christian communions is very marked.

It is gratifying to California that the newly elected chairman is another minister who won his spurs here, Rev. Sydney B. Snow of Montreal, Canada, formerly of our church at Palo Alto.

Rev. W. H. Drummond, Secretary of the International Congress of Religious Liberals, and Mrs. Drummond, of London, attended the New Haven meeting, and will continue on a world tour. They will visit our Pacific Coast churches, and toward the end of November will leave for Yokohama and visit China and India.

Rev. Alexander Thompson celebrated his first anniversary as minister of the Unitarian Church of Vancouver, B. C., on Sunday, Sept. 23rd. He preached at 11 a. m. and 7:30 p. m. to a good congregation of both his own people and members of other denominations who gathered to pay him their respects and congratulations.

On September 9th the Oakland Church devoted the evening to the Japanese catastrophe. Rev. Clarence Reed, very familiar with Tokyo and Yokohama, gave an illustrated lecture on them. Col. John P. Irish spoke interestingly of his Japanese experiences. The offering was given to the fund for the relief of the sufferers.

In a recent sermon defending liberals from the treatment accorded them in Dr. Machem's book, Dr. W. A. Phillips, pastor of St. John's Presbyterian church, said:

"The liberal has no quarrel with the fundamentals of the Christian faith. The liberal believes and believes tremendously in the great cardinal facts of Christianity. He distinguishes clearly between facts as revealed in the Scriptures and certain theories and interpretations of the facts presented; he differentiates between things essential and non-essential in the whole Christian propaganda, he declares that Christianity is more than a system of doctrine, that it is, in the last analysis, a life incarnating the virtues, the graces and spirit of the Christ."

It is gratifying to find that Unitarians do not monopolize liberality.

On October 1st Channing Auxiliary will tender a formal reception to Miss Emily Wade, a past president of the organization, who will speak of her unique experiences in the Near East relief work.

The large attendance of the members of Hosmer Chapter of the Laymen's League on September 14th, the initial meeting of the carefully prepared course of study on "Religion and Evolution," was very gratifying. A good proportion of the seventy were young men, many of whom were newcomers.

It was an attractive title that Prof. A. W. Olmstead, director of the extension division of the University of Southern California, chose for his address at the Los Angeles church on September 16th, "Democracy, Historical and Hysterical." Half the battle is fought when so happy a topic is hit upon.

On September 9th Rev. Berkeley Blake of Sacramento spoke forcibly on the "Realization of Ideals."

"The mere holding of an ideal intellectually is of no avail. Positive action of some kind directed toward the realization of our ideals must follow. There must be a flow of thought into energy, of ideal into action. Otherwise, the ideals become stagnant pools of thought that poison the entire national character. The virulence of such poison is in direct proportion to the lofty character of the ideal which we hold in thought, but neglect in action.

"Where, however, ideals are not neglected, but are striven for regardless of consequences, a very different effect follows. The normal character is strengthened and perfected.

"In attaining our ideals, we must make haste slowly. The universe was not made in a week and God did not create a millenium. The history of evolution is one of seeming cruelty and injustice, but behind the seeming we know there is a heart and conscience of love, infinite in its patient purpose. We, too, must be patient, and, while holding fast our national and international ideals, bide our time for their complete realization in the slow growth of the social organism."

Services at the church in Eugene were resumed on September 16th. Rev. and Mrs. Eddy enjoyed a real and profitable vacation at their ranch near Langois.

Chief Justice Taft, in a widely published appeal, called for general participation in the New Haven conference. He said:

"Honest doubts in respect to the orthodox creeds should not be permitted to weaken the influence of religion or to engender inertia in the maintenance of religion and of the church. I feel as if Unitarianism in view of the discussions in our sister churches has become more and more important in furnishing a basis for religious inspiration."

Rev. Gordon Kent of Alameda announces seven sermons, to begin October 7th, on "The Religion of Living Thinkers," as follows: Charles W. Eliot, "The Religion of the Future;" David Starr Jordan (in person), "The Religion of Science;" Vernon Kellogg, "The Religion of a Biologist;" John Dewey, "The Religion of Democracy;" H. G. Wells, "The Religion of Human Solidarity;" Bernard Shaw, "The Religion of Humanity;" G. Stanley Hall, "The Religion of a Psychologist."

On September 2d, Rev. O. J. Fairfield of Long Beach spoke on "The Religious Value of Work."

"Man is the only creature of earth that has learned the meaning and value of work. The ant, the bee and the beaver are marvels of industry, but, so far as we can see, they work only to keep from starving and to add to creature comforts. Many men have not risen above that level. But as man rises in manhood, by virtue of the nature within him, he comes to a different conception of what work means for man, and knows that it was given us for nobler ends. As he claims his sonship with God he sees a new value and worth in industry.

"This new conception of work that is possible in our day, changes us from plodding creatures of toil, treading the turn-wheel of existence, to sons and daughters of the Most High, and makes our humdrum work creative, filled with imagination and romance and zest, for

we are working with God. And any work well done is an unfailing well of joy."

Rev. Clarence Reed on Sept. 16th preached on "The Human Jesus."

The traditional belief that Jesus died as a sacrifice to appease the anger of God fills the mind of the modern man with horror. The casting aside of the myths, traditions and superstitions that had gathered about Jesus during the centuries, has made it possible to behold and appreciate the greatness of the human Jesus.

"Jesus was a remarkable embodiment of that which is noblest and best in man. He was the greatest religious and ethical teacher of the ages. His life and words have influenced the home life, social customs, political institutions, art, literature and music of millions. Herder truly said, 'Jesus Christ was in the truest and most perfect sense the realized ideal of humanity.'"

Dr. J. V. Brietwieser of the University of California very acceptably filled the pulpit of the Sacramento church on September 16th, speaking on "Religion Psychologically."

"Religion is a feeling attitude rather than a cognitional process. True religion must always rise out of the feelings; feelings, in turn, are born of man's totality of experience.

"This explains why religion as such cannot be taught. We can only teach the materials out of which most of the great religions have arisen.

"The personal value of religion is in its power to rescue us when our rationalization fails us in critical times. The great work of the world has been done in terms of feeling rather than in terms of reason."

At the commencement of the Meadville Theological School on Thursday, September 27th, the degree of Doctor of Divinity was conferred upon the Rev. erend Wm. H. Drummond of London, secretary of the International Congress of Free Churches; the Reverend Sydney B. Snow, minister of the Church of the Messiah, Montreal, and Rev. John Howland Lathrop, minister of the Church of the Savior of Brooklyn.

Contributed

Afoot and Aford in Wetherell-land

Elmo A. Robinson,

For four years I have been a citizen of that vast region presided over by our genial Pacific Coast Secretary. During this period he has permitted me to see but little of his domains. While I lived in Judea I saw something of the south country, but since moving to Israel infrequent journeys to Berkeley and one to Sacramento are all he has allotted me. Consequently his prolonged absence at the court of Nebuchadnezzar, 25 Beacon St., Babylonia, offered a welcome opportunity to scout around a bit.

The first part of the expedition was made afoot. Our trusty chariot was loaded to the gunwales with bedding for five, tents, pails, cooking utensils, all draped as inartistically as possible on the periphery, as is the fashion in this country. Internally, and well-shaken, we took four large bags of clothing, a few mattresses, one wife, two children, one mother-in-law, and the author of this remarkable tale.

We were given our first introduction to a municipal auto camp at Tracy. These municipal camps are enough to cause the most ardent socialist to contribute a month's salary to the Republican campaign fund,—unless he happens to go on to the private camps which may be even worse. Only rarely does one find a camp where there is any real attempt at neatness and sanitation.

Our next important stop was in front of the Unitarian church at Sacramento, after which we hurried on to Placerville and Lake Tahoe. After a delay here, resulting from broken spectacles, we departed from the orthodox highways on one of those unusual tangents to which Unitarians are prone: we cut across country from Truckee to the Feather River and Red Bluff. On a roller coaster the hills become smaller the farther one goes. This road was built on the opposite principle. It was designed by the lumber companies to enable them to reach the highest possible point in the shortest possible time. When it paral-

els a river, it always flows up when the river flows down.

We camped one night by the Feather River. The next day we reached a country that so delighted us that we hope some day to return. Quincy, Greenville, Lake Almanor with Mt. Lassen in the distance, charmed us. When I am old, decrepit, and gray, Mr. Secretary, send me to Greenville.

From Chester to Red Bluff there is a stone road all the way. This stone work was done by the Mt. Lassen Eruption Co. some ages ago, and is so arranged as to give the weary traveler the maximum bump with the minimum speed. One can console himself on this road with the thought the worst is always yet to come. The nearer one gets to civilization, the rougher the going. One detour consisted of a particularly steep, narrow and rocky climb. Here we collided with a truck of dynamite, badly damaging a gallon can of oil, and were obliged to unload our passengers and freight in order to make the top. After losing overboard a valuable knapsack, and after burning out transmission linings to the extent that the car would neither stop nor back up, we arrived at Red Bluff.

Here we were met the next morning by the Methodist minister from Palo Alto, accompanied by his family and Ford. Together we traveled for several days up the main highway and thence through a country made familiar to him by early preaching days. At Klamath Falls it had rained heavily and no good camping places were available, so I suggested the basement of the Methodist church. Luckily the resident pastor had no objections to harboring a heretic. Although I have often observed the phenomenon in others, this was my first experience sleeping in a pew.

The next move was to Crater Lake, where we camped near a six-foot snow-bank, and were greeted by rain and hail. We climbed up to the cliffs, and down to the lake, and rowed out upon the mysterious waters of that strange basin, marveling, as others have done, at its history and its beauty.

For a hundred miles we drove north-

ward in Central Oregon through the timber. Houses were infrequent and even vistas through the trees to the distant mountains were rare. Then suddenly we arrived at the busy little city of Bend, and found that we had exchanged the country of timber for that of grain. Within a few days we were at the Columbia river, whose famous highway took us to Portland.

It was a pleasure to meet and to be entertained by Dr. Eliot, whom I had already come to know by correspondence. From him we learned of the plans for the new church, and we saw the new lot and Reed College and many other points. At Salem we looked up Mr. Fereshetian, heard from him of the growth of the church there, and were taken by him to the insane hospital and to the cannery. Why did he treat us thus? At Corvallis we visited friends of my long-lost youth, Baptists by birth, but Presbyterians by persuasion. At Eugene other friends, Unitarians, in an unguarded moment, invited us to visit them. It is perfectly proper to visit Presbyterians dressed in camp clothes, but not Unitarians. Nevertheless we accepted, and their religion stood the test.

And so we circled through Oregon, warmed by its hospitality, inspired by its scenery, and even praising its climate. Some of the roads of this state are very, very good, and some are so bad as to be horrid. Usually they are well signed, except at such points as where one is in doubt as to which way to turn.

The way to California led us to the Oregon caves and thence to Crescent City and Eureka, a region which has attracted me strongly since reading Mr. Murdock's book. The Redwood Highway brought us back to the thriving communities about San Francisco bay, and soon we were home once more.

The second half of the expedition was made afoot, in a party of three. For real wisdom it would be hard to beat the combination of a preacher, professor, and a high school sophomore, and when to this there is added three burros, what more is needed? I was the chef, or at least the chefo-near, the professor

was the burromeister, and the sophomore was the chief consumer.

There are doubtless many good camps in the Sierras, but surely none that sets before the guest such an array of appetizing food as Camp Nelson near Porterville. Here also Brown obtained Red and Blue from Green and was treated white at the same time. Red and Blue were two of our burros; Sherman was the other.

During August we hiked about three hundred miles. For a month we saw no railroad train nor automobile. We heard no jazz. We heard no war or rumors of war. We saw no uniform suggestive of combat between nations which should be brothers. We dwelt among the mountains, the cliffs, the streams, the timber, the flowers, of an unspoiled Eden. We were far above the level of the sea. We were close to the fundamental realities.

The first day's journey brought us to Lloyd Meadows, where there is an excellent soda spring. The next night we bathed in a pool in the Little Kern. We dropped down into the canyon of the Kern itself, passed the Kern lakes, forded the river wet to the hips, climbed out of the canyon on the east, crossed a natural bridge, ascended Golden Trout Creek, and eventually reached Whitney Meadows, where we declared a day of rest and gladness for the purpose of cooking and washing clothes. By the Siberian Pass we reached Crabtree Meadows, which was the base for the climb of Mt. Whitney—a worth while side trip even though the day was cloudy.

Our route now lay along the Muir Trail, an incompleted memorial to that great lover of the Sierras, John Muir. Tyndall Creek brought us to Shepherd Pass, over which we made our one descent upon the east slope toward the Owens Valley. Soon we climbed back again through a timberless canyon and over a massive slope of talus to Junction Pass. Stretched out before us in the late afternoon sun were the miles of valleys and peaks among which we were yet to journey. Next the trail wound down to Bubbs Creek, with its

mass of wild-flowers, and thence to Kings Canyon, the mid-point of the trip.

It is a stiff climb over Granite Pass to the middle fork of the Kings, but the middle fork region has an appeal of its own. Up through canyon and meadow the trail again slowly but surely took us upward, to that most beautiful pass of all: Muir. There is no panoramic view here, but the lakes on either slope, set like purple gems in the rock-walled basins, are too exquisite for description.

After a belated camp near Evolution Lake we pushed on to the south fork of the San Joaquin. Here at Blaney Hot Springs we enjoyed hot baths and another day of rest. Selden Pass brought us to Mono Creek and Silver Pass to Fish Creek, where there were more hot springs. Then we turned up the middle fork of the San Joaquin and camped by a soda spring at the Devil's Post Pile. Why are so many beautiful and wonderful things named after the Devil?

The last few days of our journey were wet ones. Rain and hail, accompanied by much thunder and lightning, drenched us each afternoon. Once at an altitude of ten thousand feet we had difficulty of making a camp and a fire. But finally we crossed the boundary of Yosemite and Donahue Pass and two days later arrived safely in the Valley.

Thus ended my secret tour of Wetherell-land. We met many interesting people, including the neighbors of Dr. Wilbur who are to occupy the house vacated by Mr. Leavens. Some ideas for the Unitarian cause developed on road and trail which I may suggest to our secretary when he returns to the land of Canaan. Also numerous inventions occurred to my practical mind,—such as a rear bumper for burros to prevent rear-end collisions from absent-minded hikers, a wireless induction coil to accelerate burro motion, pneumatic hob nails for shoes, dehydrated water tablets, etc. The details for these I leave to my readers, who enjoy the leisure for such enterprises that is denied to us clergymen.

San Francisco in 1855

(Charles A. Murdock.)

In a recent clean-up I uncovered a copy of the *San Francisco Evening Bulletin* bearing date of October 15th, 1855, being No. 7 of Volume I. It was a four-page 17 by 12 inch paper, published by C. O. Gerberding & Co., and edited by James King of Wm.

A friendly communication assures the editor of appreciation: "The advent of your spirited little sheet is hailed with pleasure by a large portion of the reading community," and again, "Your allusions yesterday in your leader to official corruption in the city and state meet with a response from every true and honest heart." Another correspondent fears "the position you have assumed with your habit of plain speaking will lead you into many difficulties," which leads the editor to remark: "So long as we are right, we do not consider for a moment whether we encounter or escape difficulties." Subsequently he forfeited his life for his fearless truth-telling, his martyrdom being followed by the Vigilante episode in San Francisco's history.

He gently chides *The Chronicle* of that day and promises to soon take hold of the other dailies and "make their ears tingle."

The local events present much the variety and character of today. A man was stabbed in a saloon brawl at Commercial and Front the night before. Another man was arrested that morning for selling a forged check for \$400 on Lucas, Turner & Co. The fire department had decided not to run their engines below Battery street, owing to the dangerous conditions of the streets.

The City Surveyor, Mr. Hoff, and the Tax Collector, Mr. Batters, were about to repair some of the streets at their own expense and trust to the good faith of the city to reimburse them.

The lucky escape of Mrs. Swett, residing on Tehama street, is recorded. She fell into a well about 30 feet deep. The bucket had fallen into the well and she was trying to fish it up with a hook when her foot slipped and she fell in. Her husband was near and heard the splash. He secured a rope and let it down to

her. "She and the bucket, to which she had fastened the rope, were rescued together."

A very interesting item of news is the report of the sale the day previous by Duncan & Co. of five lots on Powell and Ellis. The terms were one and two years credit, with payment of \$25 a month. The corner (n. w.) 22x93.6, brought \$850. The other four, of the same size, brought from \$560 to \$770 each, according to location. Today all of these lots are covered with high business buildings and have advanced in value from an average of \$32 a foot to about \$5,000.

Market prices are suggestive: Flour (Gallego) was \$15.50 a barrel. Wheat was "rather heavy" at 3 $\frac{1}{8}$ cents. Beans sold at 8c and candles at 58 cts. a box.

The Marine Intelligence was somewhat scanty, the only arrival being the schooner Horace, Keyes, 12 hours from Tomales Bay. There were no departures. The Point Lobos station telegraphed, "Weather very thick, wind light from W.; nothing in sight."

It is evident that the population was steadily increasing at this time. Under Wants appeared this: "Wet nurse wanted. Apply on Fremont street, west side, sixth house from Fremont."

James Van Ness was Mayor of the city and there was a board of eight aldermen, and also a similar number of assistant aldermen. Among the names appear those of C. W. Hathaway, J. W. Brittan, R. J. Tobin, E. P. Peckham and C. J. Bartlett. A J. Moulder was Controller and Bailie Peyton was City Attorney.

The various advertisements are full of interest and very suggestive. The leading bankers are Drexel, Sather & Church, Lucas, Turner & Co., and John Parrott. The auctioneers include Jones & Middleton and Selover, Sinton & Co. Jonathan D. Stevenson advertises as claims agent and E. V. Joice as a notary public. Halleck, Peachy & Billings; Williams, Shafter & Park and E. B. Mastick were leading lawyers. The latter's office was at Montgomery and Commercial, "over the hat store of Fisher & Co." So far as noted, the only firm that survives today is that of Fisher & Co., represented by his son-in-law. John Perry, Jr., was a stock and exchange broker, and Frank

V. Woods a financial agent. In merchandising, Thos. H. Selby & Co., dealt in metals; John Shirley in crockery; Maccondray & Co., tea and Chinese goods; Frank Baker, carpets; Mark Sheldon, butter and produce; G. W. Snook & Co., stoves and plumbing; J. W. Tucker and Barret & Sherwood, jewelers; Le Count & Strong, books and stationery; Lawrence & Houseworth, opticians; Whitton, Towne & Co., paper and printing; Chas. E. Hinckley and Wm. H. Keith & Co., drugs. A. J. Downer & Co. evidently made a specialty of matches. They advertised "Barkers and Partridges in round wooden boxes and Clark's in blue boxes." Folger & Maclea, ship chandlers, printed their ad in both English and French. One article was evidently held in high esteem. "Hostetter's Celebrated Stomach Bitters" are well advertised as "Kept in all saloons and principal drug stores and sold at \$2 a bottle."

Transportation was an infant industry. An express line operated daily to San Jose, leaving at 8 a. m. There was also a daily line to Downieville and Marysville, and every week when the steamer went to Los Angeles an express was sent. Every afternoon (except Sunday) a boat left for Sacramento. Mails were despatched to the Eastern States and Europe twice a month. A suggestive card was published by John McCombe and John Nightingale:

"Our friends and the public are informed that in consequence of a suit having been commenced against a former partner of the house, we are (through lamentable ignorance or perverse malice) made innocent sufferers, our business being stopped and our factory closed.

"If, however, by any accident our private enemy should become enlightened, (which is not incredible) or less malignant (which is possible), we will resume business under the established firm name of Gilbert & McCombe, manufacturers of oil and camphene, at 67 and 69 Washington street."

Business addresses are confined to the district north of California and east of Kearny, excepting that Jas. A. Grant sold "bread, pies, cakes and crackers" at the State Bakery, 248 Dupont street.

Events

Minister's Anniversary

On Sunday, September 23, the First Unitarian church, Vancouver, celebrated the conclusion of Rev. Alexander Thomson's first year as minister. Mr. Thomson preached in the morning to a large congregation on "God's Partners." In concluding his discourse he said that two things had encouraged him during the past year. (1) *The spirit of unity which had characterized their relationships as minister and people. They had been a united and happy family.* (2) *The substantial progress that they had made.* The effective membership had been more than doubled, new pews and a new organ had been installed, a kitchen and a classroom had been fitted up, and the church and school-room redecorated. Let them thank God and take courage for the future. Mr. Thomson preached in the evening on the subject, "On the Threshold." On Monday evening a most successful social gathering was held in connection with the anniversary. In discussing the Winter's program, it was decided to form a Young People's Union and to resuscitate the Laymen's League Chapter. A new chairman, secretary and executive committee were elected. The Chapter will meet regularly on the second and fourth Tuesdays of each month.

On September 30th the Annual Harvest Thanksgiving services were held and were well attended. The church was beautifully decorated, and a fine display of fruit, flowers, corn and vegetables was arranged in front of the pulpit. The minister preached in the morning on "Our Daily Bread" and in the evening on "The Harvest Fields of Humanity."

Pacific Unitarian Conference

Central Section

The conference for the Central Section of the Pacific Coast Conference, which is composed of all the churches of Northern California, will be held at San Jose on October 12th and 13th.

The opening session will be held on Friday at 8 o'clock p. m. in the church, Third street. Rev. Charles Pease will preside, and the speakers will be Dr.

Kenneth Saunders of Berkeley and Rev. Edson Reifsnider.

There will be a business session at 9:30 Saturday, with brief reports from the church, after which there will be reports by eye-witnesses of the late meetings on the Atlantic Coast. Miss Irene Rohde will speak of "Star Island" and Field Secretary Wetherell of the "New Haven Conference."

From 11 to 12 there will be an Associate Alliance Board meeting and Group Conferences of ministers, laymen and others on "Local Missions." From 12 to 1:30 will be devoted to a box luncheon, for which the San Jose Alliance will provide hot drinks. At 2 p. m., meeting of Associate Alliance, Mrs. Anne E. Peck of Palo Alto presiding.

After the devotional service and business there will be addresses by Rev. Clarence Reed of Oakland, "Stand Up and Be Counted," and Mrs. Josephine Duveneck on "Community Service in Palo Alto."

Field Secretary's Department

Edited by Carl B. Wetherell.

Nearly eight hundred and fifty delegates from all parts of the country and Canada attended the combined meetings of the General Conference, the Laymen's League Annual Convention and the Annual Ministers' Institute at Yale University, New Haven, Conn. Think of it, my friends—for six days under the wings of Yale—the alma mater of our great lay leader, Hon. William H. Taft. We occupied six Yale dormitories. We held our meetings in Battell Chapel and in Osborn Hall. It was an unavoidable disappointment we could not eat ensemble at Yale Commons—but we did manage to find sufficient provender in cafes and hotels frequented by the Sons of Eli. New Haven knows that Unitarians exist—that they are hale fellows well met—and Unitarians know that New Haven and Yale hospitality cannot be excelled! And to think that many Harvard men sat on the Yale fence and enjoyed it. O tempora, O mores—the world doth progress!

We did not spend time patting one another on the back and saying, "What a good boy am I." We were led to greater

heights of inspiration and to broader fields of vision—we were a liberal-minded group of folk, made to realize more than ever the rich opportunity we have to serve our brother man.

Setting-up drill each morning—chapel exercises conducted by Revs. C. R. Eliot, Marion Murdoch, Alfred Manchester and J. T. Sunderland—all faithful soldiers of service for many years—a meeting of the Ministerial Union to listen to a report of the Committee on the Conduct of Worship made by Rev. Henry Wilder Foote; and address by Herbert C. Parsons, Massachusetts Commission of Probation—"Personal Glimpses of Prohibition"—a large reception and dance at the Hotel Taft.

Then there were five sessions for General Conference business; resolutions were presented; an admirable address given by the Chairman of the Council, Rev. John H. Lathrop; a most illuminating report of the Commission on Polity, by Frederick R. Griffin, D. D.; open discussion of several resolutions, among which was the need of heartiest co-operation of the denomination in the continued campaign by and with young people, and finally reports of committees, election of officers and five-minute reports from conferences. It was the pleasure and privilege of the Field Secretary to report for the Pacific Coast Conference.

Then there were five open meetings, three under the Conference, one a joint meeting under the auspices of the Conference and the League and the fifth an open meeting under the League. At the first of these sessions the subject was "Religion and Youth," addresses given by Dean Charles R. Brown of Yale Divinity School and Arthur E. Morgan, president of Antioch College. Rev. H. E. B. Speight reported on the newly organized Student Movement and appealed for denominational support.

The second session of this nature was devoted to "The Free Faith in the World," with addresses by Rev. William H. Drummond of London, who is soon to visit our Coast churches: Rev. V. T. Pomeroy, also of England, and Samuel A. Eliot, D. D. That evening came another feast, the menu being "The Church and International Relations," speakers being

Hon. George W. Wickersham, attorney general in Mr. Taft's cabinet, Pierpont Noyes and James McDonald, officers of the Foreign Policy Association, General Allen, formerly in command of the last American troops to leave German soil.

The joint session was presided over by Robert W. Kelso, the general topic, "The Church and Social Problems," being discussed by Miss Grace Abbott, chief U. S. Children's Bureau, and Bishop F. J. McConnell of Pittsburgh, who made, perhaps, the biggest "hit" of the entire six days.

The concluding open meeting, presided over by the President of the League, Charles H. Strong, was addressed by Don Carlos Seitz, of the New York World, who spoke on "The Function of the Church in Molding Public Opinion."

The Ministers' Institute, conducted by the League for the third consecutive year, listened to three remarkable addresses: "What the Church Can Do for New Americans," by William P. Shriver, D. D., of New York. The presiding officer was C. S. S. Dutton. The second session was addressed by Richard C. Cabot, M. D., author of "What Men Live By." His subject was "The Minister and the Physician." The third session dealt with "The Church and the Labor Movement," the speaker being Rev. C. V. Howell of New York.

The Alliance was as usual out in full numbers, active and helpful. They conducted the reception and dance, held several group conferences especially relating to social agencies, and one formal conference, addressed by Mrs. Alfred R. Robinson. "Putting God in Our Daily Lives," Mrs. Minna C. Budlong, the Alliance Field Secretary and mother of Rev. Julia Budlong, a graduate of our school at Berkeley; and by Rev. Charles R. Joy, "Citizens or Saints."

A sightseeing trip and afternoon tea at the New Haven Country Club provided delight to nearly two hundred women and a few brave men.

One hundred and seventy-five chapters, representing twenty-nine states and Canada, sent delegates to the third annual convention of the Laymen's League. President Strong formally opened the convention, and then the

delegates set to work discussing practical ways and means of carrying on—how may chapters promote the cause of world peace—how may they promote the campaign By and With Young People—church advertising, music, pageantry, child welfare, the religious life of the individual, chapter financing, memberships, church schools, annual institutes, Laymen's Sunday, the city church and chapter, the country church and chapter, the suburban church and chapter, the college center church and chapter (this led by Mr. Leavens of Berkeley); serving the soldier and sailor, serving the new American, industrial problems, free pew system, preaching missions—these and other subjects were discussed at Round Table group conferences and elsewhere.

And then on Sunday morning over two hundred Laymen marched in a body to Battell Chapel where, together with several hundred more men and women, Rev. Horace J. Bridges of Chicago preached on "The Primary Need of the Present Age." The service was conducted by Rev. Sydney Snow of Montreal.

Some very important business was transacted at the Conference—action which is sure to be epoch-making in our denominational history. The report of the Commission on Polity was unanimously approved by the conference. Since the proposals involve changes in the by-laws of the American Unitarian Association, final action must be postponed until the annual meeting of that body next May.

The most important changes suggested are: (I quote from the report of the Conference printed in the Calendar for September 23rd of the Church of the Messiah, Montreal, Rev. Sydney B. Snow, minister. Mr. Snow is the newly elected chairman of the Conference Council):

1. The merging of the General Conference into the American Unitarian Association making this body originally organized as a missionary society, the representative organization of our churches.

2. The gradual elimination of voting life members in the American Unitarian Association, and the substitution of rep-

resentatives from the churches in proportion to their membership.

3. The addition to the directorate of the A. U. A. of representatives of the major denominational bodies—Laymen's League, Alliance and Young People's Religious Union.

4. A four-year term of office for President, Secretary and for Administration Vice-Presidents of the A. U. A. (The last named are to be assistants to the President for work in the field.)

The report of the Polity Committee, which suggested these changes, was made by its chairman, the Rev. Dr. Griffin of Philadelphia. The report, which was the result of two years of painstaking work on the part of the Committee, was adopted without change; and on all sides great satisfaction was expressed with Dr. Griffin's handling of the question. It is hoped that the organization of the A. U. A. will become effective in 1925, when it celebrates its one hundredth anniversary.

The Nominating Committee, on which it was the privilege of the Field Secretary to serve, presented a report which was unanimously adopted.

Chief Justice Taft continues President and Rev. Palfrey Perkins, Secretary. The Pacific States representatives are Rev. E. Burdette Backus, Rev. John C. Perkins, and Carl B. Wetherell.

Those present from the Coast were: Redlands, Rev. and Mrs. E. H. Brennan and Miss Florence Birks; Los Angeles, Rev. E. B. Backus; Pasadena, Rev. Bradford Leavitt and Miss Mae Martin; Palo Alto, C. C. Cole, Jr.; San Francisco, Rev. C. S. S. Dutton; Berkeley, Rev. Robert F. Leavens, Milen Dempster and Mrs. Dyar; Portland, Or., Wm. G. Eliot 3rd; Seattle, Wash., Prof. Edwin A. Start; Bellingham, O. H. Culver; Vancouver, B. C., Rev. Alexander Thomson—and the Field Secretary. Prof. Start and Mr. Culver served on the Committee on Recruiting the Ministry, appointed by the Laymen's League; Mr. Dutton was a member of the Business Committee of the Conference; Mr. Dempster served on the Committee on Credentials.

The Field Secretary supplied the pulpit of the old First Parish, Duxbury, on

September 9th, and that in Salt Lake City on September 23rd. The church plant at Salt Lake has been completely renovated, new furnaces installed, pulpit curtains and railings put in place, at an expenditure of \$2000, all of which debt has been met.

Laymen's League Song

(Song used at the Third Annual Convention of the Laymen's League.)

Tune—"Bannockburn"

("Scots Wha Hae wi' Wallace Bled")

We are Laymen leagued to fight
All the forces of the night,
Bigotry's embattled might,
Thron-ed powers of wrong.
By Reaction's walls unawed,
Seeking highways unto God,
Roads we build that shall be trod
By tomorrow's throng.

Champions of the equal chance,
True democracy's advance,
We enjoin love's ordinance,
Combat war's intrigue.
Come and join us in our quest,
Kindled with divine unrest,
Spurred by pioneering zest,—
Join our Laymen's League!

Selected

Coolidge Aphorisms

(From Tremont Temple Address, 1919.)

Men do not make laws. They do but discover them.

Laws must be justified by something more than the will of the majority. They must rest on the eternal foundation of righteousness.

The State is most fortunate in its form of government which has the aptest instruments for the discovery of laws.

Our economic system has been attacked from above and below. But the short answer lies in the teachings of history. The hope of a Watt or an Edison lay in the men who chipped flint to perfection. The seed of democracy lay in a perfected despotism. The hope of tomorrow lies in the development of the instruments of today. The prospect of advance lies in maintaining those conditions which have stimulated invention and industry and commerce. The only road to a more progressive age lies in perfecting the instrumentalities of this age.

Do the day's work. If it be to protect

the rights of the weak, whoever objects, do it. If it be to help a powerful corporation better to serve the people, whatever the opposition, do that. Expect to be called a stand-patter, but don't be a stand-patter. Expect to be called a demagogue, but don't be a demagogue. Don't hesitate to be as revolutionary as science. Don't hesitate to be as reactionary as the multiplication table. Don't expect to build up the weak by pulling down the strong. Don't hurry to legislate. Give administration a chance to catch up with legislation.

I agree that the measure of success is not merchandise but character. But I do criticise those sentiments, held in all too respectable quarters, that our economic system is fundamentally wrong, that commerce is only selfishness, and that our citizens, holding the hope of all that America means, are living in industrial slavery.

We need a broader, firmer, deeper faith in the people—a faith that men desire to do right, that the Commonwealth is founded upon a righteousness which will endure.

After criticism, our religious faith emerged clearer and stronger and freed from doubt. So will our business relations emerge, purified but justified.

All growth depends upon activity. Life is manifest only by action. There is no development physically or intellectually without effort, and effort means work. Work is not a curse; it is the prerogative of intelligence, the only means to manhood, and the measure of civilization. Savages do not work. The growth of a sentiment that despises work is an appeal from civilization to barbarism.

I would not be understood as making a sweeping criticism of current legislation along these lines. I, too, rejoice that an awakened conscience has outlawed commercial standards that were false or low, and that an awakened humanity has decreed that the working and living condition of our citizens must be worthy of true manhood and true womanhood.

Statutes must appeal to more than material welfare. Wages won't satisfy, be they ever so large. Nor houses, nor lands, nor coupons, though they fall thick as the leaves of autumn. Man

has a spiritual nature. Touch it, and it must respond as the magnet responds to the pole. To that, not to selfishness, let the laws * * appeal. Recognize the immortal worth and dignity of man. Let the laws proclaim to her humblest citizen, performing the most menial task, the recognition of his manhood, the recognition that all men are peers, the humblest with the most exalted, the recognition that all work is glorified. Such is the path to equality before the law. Such is the foundation of liberty under the law. Such is the sublime revelation of man's relation to man—democracy.

Religion and Education

Robert F. Leavens

"Education without religion is like a watch without a mainspring, a ship without a compass, a body without a soul. As a matter of fact, religion cannot be excluded from education, by law or by any other means. Shut the doors and it comes in at the windows. But it is not the factor that it should be, does not occupy the place which it deserves. By religion I mean not merely a knowledge of the Bible but the wisdom which sees life clearly and sees it whole, coupled with passionate devotion to high and generous purposes.

"The conflict between established beliefs and new discoveries of truth cannot be settled by trying to live in the past. There can and must be reconciliation between reason and faith.

"At bottom the purposes of religion and of education are one, to develop man in his completeness, his wholeness, his holiness; to help the inner nature to unfold toward the measure of the stature of the full-grown man, and to bring up a society of full-grown men and women.

"For universities we crave the inspiration of religion, its motive power, its comprehensive view, its lofty and generous purpose. For the churches we crave enlightenment, willingness to learn, the passionate desire to lead the way with the torch of truth. For both together we crave a combined influence which will help to create intelligent citizens, generously devoted to the commonweal."

William Ellery Channing

(In a series of articles on the Street Nomenclature of Berkeley, the *Gazette* recently published a fine sketch of Channing, from which we are glad to make extracts.)

For a third of a century William Ellery Channing was one of the best known and most influential men in New England,—and far more widely. Almost from the time that he entered upon his work as minister of the Federal Street Church in Boston, in 1803, to the time of his death, in 1842, he stood forth as one of the nation's intellectual and moral leaders—one of her greatest spiritual forces. His pulpit was a place of power—of authority; it was a throne from which went out widely an influence which operated mightily in shaping the thought and life of the first half of the nineteenth century.

In his book, "Men and Measures of Half a Century," Hugh McCulloch says: "There never lived a purer man, a more consistent Christian, one who to a greater degree exemplified in his character the doctrines which he taught."

When Julia Ward Howe heard Channing preach she said "it opened a new window in her soul."

William Lloyd Garrison states in the story of his life that in 1836 he heard from him "a sermon so full of beauty and power that it was worthy to be written in starry letters upon the sky."

The fame and influence of Channing stretched soon across the Atlantic. James Martineau, in his day, found him a moulding power in his life. Baron Bunsen, the distinguished German scholar and statesman, in his book, "God in History," wrote of Channing as "a prophet of God's presence in humanity."

M. de Remusat, the eminent philosopher, hailed him as the prophet of no one sect or communion but of the church universal.

Dean Stanley, on a visit to the United States in 1878, stood reverently by Channing's grave at Mount Auburn and paid tribute to his worth.

Some years ago, Don Pedro, the Emperor of Brazil, a sincere Catholic, visited Channing's tomb at Mount Auburn. He plucked a maple leaf from an over-

hanging tree and remarked: "I am going to put this leaf into my best edition of Channing. I have read all his published works,—some of them many times over. He was a great man."

An eminent French Roman Catholic compared Channing with Fenelon, remarking in that connection: "Both have vowed to Jesus a love equally lively and profound; but while the one adores and prays the other contemplates and reveres."

The wide influence which Channing exerted outside the range of his pulpit, while living, was due mainly to his published sermons and addresses, open letters to statesmen and brief treatises on moral, social and political questions.

There was no worthy movement for the uplift of humanity in the first half of the 19th century that did not have Channing's sympathy and strong help.

Mrs. Lydia Maria Child, foremost in the anti-slavery movement, tells of many conferences on the subject of abolition. He sought to moderate her vehemence. She at first felt he was timid and time-serving. "He constantly grew upon my respect," says Mrs. Child, "until I came to regard him as the wisest as well as the gentlest apostle of humanity. I owe him thanks for preserving me from the one-sidedness into which zealous reformers are apt to run."

A study today of the anti-slavery movement shows the wisdom of Channing's course—less rabid than that of many of the others who contributed to the overthrow of slavery, Channing dealt that gigantic evil some of the hardest blows.

In after years Whittier wrote of Channing, with reference to the anti-slavery movement, that "he threw upon the altar the proudest reputation, in letters and theology, of his day."

Channing regarded the work of the teacher as one of the loftiest on earth and declared that no other profession should receive so liberal a reward.

Writing on education, Channing said: "Benevolence is short-sighted indeed and must blame itself for failure if it does not see in education the chief in-

terest of the human race." And again: "There should be no economy in education. Money should never be weighed against the soul of a child. It should be poured out like water for the child's intellectual and moral life." At another time contemplating useless personal expenditures and the educational needs, he said: "To spend wealth in luxury and show, whilst the minds and characters of the rising generation are neglected, ought to be ranked among the greatest social crimes."

"He and He alone is the perfect man—an unerring standard," wrote Channing concerning Jesus Christ. "We see a character most original and yet most consistent—such as imposters never would have imagined, such as the evangelists never could have feigned, but which is exactly suited to the wants and miseries of man and to our highest conceptions of the Divinity. Never do I so earnestly desire to subdue my evil passions and to put on humility and universal love, as when I behold the glory of God in the face, in the actions, in the words, of Jesus Christ." Again he wrote: "My own history and the history of the race, and of the best beings I have known, have taught me the immense distance of us all from Christ."

Channing has stated that he never preached Christ "as a mere man." Nor did he ever preach him as God. "He was the Perfect Image of God—the perfection of the spiritual nature."

At another time he stated: "The more I know of Jesus the less I can spare him." He wrote late in life: "The place which he fills in my heart, the quickening office which has character performs, is to me no mean proof of his reality and his superhuman greatness. Under him the battle of the human race is to be fought. . . . To my mind he was intended to be an anticipation of the perfection to which we are guided, to reveal to us its existence, to guide and aid us toward it, to show us that which exists in germ in all souls."

In social reform Channing's ideas were in advance of his age—some of his visions and prophetic utterances having been fulfilled progressively dur-

ing the 80 years since his death, others now awaiting fulfillment.

The toilers of every grade found in him a sympathizing friend and generous helper.

Social conditions during the period in which he lived weighed heavily upon Channing. He was greatly troubled in spirit. He lamented that the spirit of brotherhood did not bind together people of different circumstances in life. He saw wealth becoming the central idea in life; saw it forming a caste—people everywhere climbing up to place and power, selfishly withholding from others the helping hand. In Christ he saw the promise of something other and better. The true organization of society he declared "is that in which all improvements of the higher are communicated to the lower classes, and in which intellect and virtue descend and are diffused." With respect to the laboring classes he said in the last year of his life: "Important changes must take place in their state. They must share more largely in the fruits of their toil and in the means of improvement." In 1842 he wrote a friend: "Did I not look on our present state as merely a transition one I should be tempted to think that, had we never known a bank, canal, steamboat, railroad, we should be far better off at this moment. We have been made drunk with the spirit of rapid accumulation, and the imagination has been maddened with prospects of boundless wealth."

At one time Channing wrote, "Our whole civilization is so tainted by selfishness, mercenariness, and sensuality that I sometimes fear that it must be swept away to prepare for something better." At the same time Channing said that there was much to indicate that Christianity was about to become a new power in society. Characterizing the French Revolution as a volcano which had done good, he intimated that others might follow. In faith he saw what must come, but the manner of its coming was far from clear.

To Channing the world was a good world despite the evil in it—for it was a growing world. "The longer I live the more I see the light breaking

through the clouds. I am sure the sun is above them."

In his book entitled "The Clergy in American Life and Letters," Daniel Dulaney Addison says: "The distinguishing characteristic of Channing was his reverence for his own soul, in the search for truth and beauty and moral perfection; and in the right to interpret by his own intellect and feeling what he had discovered or what had been revealed to him. He withdrew apart from men in intellectual isolation, where the voices of the world were silent, and he listened to the voice of God—calm, direct, unmistakable. Then when the truth had been apprehended he gave it to men. Whether they could accept it or not he considered that he had done his duty in announcing his discovery. But he had sufficient faith in men to think that they would accept the truth when it appealed to their moral natures which were only waiting to be stirred. If a received opinion stood in the way of his idea of right, down went the opinion—whether it was in religion or in politics, and no consideration of fitness could restrain him. Such championship of the freedom of discussion and belief in the righteousness of his cause never came from egotism or undue self-assertion, but from conviction. He was one of the most humble of men. But when he had a truth to proclaim he cared for no one, and stood up in the might of a conscious inspiration—like an authoritative teacher or a prophet."

In an introductory note to his poem on Channing, Whittier speaks of his life, "beautifully and truly manifested above the atmosphere of sect," as the world's common legacy.

Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life he gave,—
The prophet never dies!

And Lowell wrote in his "Elegy on the Death of Channing":

No power can die that ever wrought for truth;
Thereby a law of nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name.

* * *

From off the starry mountain peak of song,
Thy spirit shows me in the coming time,
An earth unwithered by the foot of wrong,
A race revering its own soul sublime.

God Wills

Robert H. Davis.

(Facing his father and with his wife at his side, Calvin Coolidge was sworn in by the light of a coal oil lamp as the thirtieth President of the United States on August 3, 1923, at 2:43 A. M.)

I.

Rouse yourself, young man,
Rise from your bed—
From westward comes ill news:
The President is dead!

Cast off the garb of dreams,
Shame sleep from out your eyes:
The ether throbs your name as the
Dark Angel flies.

What matter it be late?
That night lies on these hills?
Come forth and serve the State—
God wills.

No pomp to greet you, Sir,
No trumpet at your gate;
Only the stars look down—
And this is Fate!

The President is dead.
A scroll of life is read.

II.

Light the coal oil lamp;
Husband the flame.
Within that rustie room
Vague forms appear,
Mingling, whispering, all in solemn mien—
What great event is here?

Humble indeed the setting of the stage:
A plowman's home, a simple fireside,
Roofed full a century
Against the snow and rain
And the high winds that ride
Vermont's green mountains like a hurricane.

The President is dead!

How still the scene tonight,
How sentient the air.
The elms hang listless,
Silence broods—save here and there
The half-heard speech of earnest men,
The soft voice of a woman
Now and then

The President is dead!

III.

Father and son stand face to face,
Nor blood of kings flows in their veins:
Two of the Anglo-Saxon race
Born of the soil.
Marchers they, who found their place
In the pageant of toil.
And lo, in the dark of that pregnant hour,
Destiny calls the son to power,

To steer a ship whose captain died
Holding the helm in an ebbing tide.

IV.

The President is dead!
You serve us in his stead.
Time hurries by—
Lift your hand on high
Repeat these words:
"I DO SOLEMNLY SWEAR——"
His palm pressed on the Bible there
"THAT I——WILL
How soft the night and still,
"FAITHFULLY EXECUTE——"
How sonorous his speech
Reverberating through the room
Into the gloom.
"THE OFFICE OF PRESIDENT——"
From sire to son, and son to sire
Leapt glance on glance of mutual fire,
Signals flashing one desire
And one intent—
"OF THE UNITED STATES——"
The quiet, all pervading,
Thrilled with speech
So strong and clear
It reached the confines of the world's frontier:
"AND WILL TO THE BEST OF MY ABILITY PRE-
SERVE——"
Mortals are born only to serve—
"PROTECT AND DEFEND——"
And render to their fellow men
The best within them—
"THE CONSTITUTION OF THE UNITED STATES."

V.

It matters not whom death efface,
Another comes to take his place.
Let there be light!
The shadows flee away.
The helm now answers to the hand that on the
Bible lay.

Dawn breaks.
Across the land and sea
Comes the morrow.

God's will.

Heights Unscaled

O bright ideals! How ye shine
Aloft in realms of air!
Ye pour your streams of light divine
Above our low despair.
I've climbed and climbed these weary years
To come your glories nigh;
I'm tired of climbing, and in tears
Here on the earth I lie.

Ah! This one thought of hope and trust
Comes with its soothing balm,
As here I lay my brow in dust,
And breathe my lowly psalm:—
That not for heights of victory won,
But those I tried to gain,
Will come my gracious Lord's "well done"
And sweet effacing rain.

—Edmund H. Sears.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The Living God

Most of us find God if at all in the experiences of everyday life.—*Grenfell.*

It is the office of a true teacher to show us that God is, not was, that he speaketh, not spake.—*Emerson.*

The supreme object of worship and service is the power, that in the beginning started the course of evolution and in the end became the power that makes for righteousness.—*G. Stanley Hall.*

Every hunger of the heart, every dissatisfaction with self, every sense of shortcoming, shows that the soul is not unvisited by the Divine Spirit. To want God at all implies some acquaintance with Him.—*George Fox.*

But life shall on and upward go;

Th' eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

—*Whittier.*

One asked a sign from God; and day by day
The sun arose in pearl, in scarlet set,
Each night the stars appeared in bright array,
Each morn the thirsting grass with dew was
wet,
The corn failed not its harvest, nor the vine.
And yet he saw no sign.

—*Victor Starbuck.*

A creed is a rod,
And a crown is of night:
But this thing is God:—
To be man with thy might,—
To grow straight in the strength of thy spirit,
And live out thy life as the light.

—*Swinburne.*

The man who has no other goal than his own happiness is a bad man. He whose goal is the good opinion of others is a weak man. He whose goal is the happiness of others is a virtuous man. He whose goal is God is a great man!

—*Tolstoy.*

An Evening Thought

Dim twilight, then the night descends.
Howe'er it's done, the daily task
Of striving or enduring ends,
And like a bird that seeks its nest,
A weary child I turn to Thee,
My God and Father, for thy rest.
Accept the prayer of thanks that lies
Within my heart, forgive and bless
Me ere in sleep I close my eyes.

—*June Fairchild.*

From the Churches

ALAMEDA.—On September 9th the Alameda church heard the local Scout executive, Mr. Harry W. Platz, on "Boyology." Mr. Platz described the gradual development of the Boy Scout idea. It may be said to have begun with the discovery that boys would follow a man who could do wonders on a horizontal bar. From this clue to boy mind the work in Scouts' and Y. M. C. A.'s has been built up.

In an appeal for the support of the church to the Boy Scout movement, the minister said "It would be considered a great thing if we had developed a Sunday school class of twenty-five boys of this age. But here are twenty-five boys in an organized troop, with a program better than that of a Sunday school class. Let us regard this as our organization, in us and of us. Let us receive them warmly and gladly. These are our boys."

Mrs. Helen S. Artieda, the executive secretary of the Public Welfare League, preached at Alameda on September 23rd on "What a Church Can Do for Its Community." She said, in part:

"It is the custom now for churches to *hold services*. When are they going to begin to *give service*? The men's and women's luncheon clubs have become *Service clubs*. Rotary has many sections each with a service project.

"There are now agencies for social service covering all sorts of human needs. You do not often come directly in touch with cases of suffering or distress, but there are those who do and through whom you may be good neighbor to those you may never meet.

"Social work should have a central place in the Annual Report of the Church. A church should take stock of what its members are doing. This should be reported and published.

"List up your local agencies and invite their representatives to come and describe their work. Let them tell how you can assist. Enroll those to whom the particular work appeals. Continue this until all are enrolled in at least one county and one local, or one state and national movement."

BERKELEY.—Happily, Rev. Robert F. Leavens was able to attend the New Haven Conference, and was called upon to express his convictions on the relation and responsibility of the church in a University community. During his absence the pulpit was filled by Rev. Berkeley Blake of Sacramento, Dr. Aurelia Henry Reinhardt, Prof. Kenneth Saunders and Mr. A. Heath Onthank.

At the opening meeting of the Layman's League, at which the course for the year on Religion and Evolution was taken up, there were fifty in attendance.

The Friday afternoon Vesper Musical Services have been well attended and greatly enjoyed.

Ten or more families in the parish lost their homes in the disastrous fire of September 17th. The church at once served a daily luncheon to refugees, and is still caring for those in need.

LOS ANGELES.—Church services were resumed after the August vacation September 9th. Mr. Arthur Words occupied the pulpit, talking on the interesting subject, "The Influence of Astronomy Upon the Development of Human Society." September 16th, Prof. A. W. Olmstead, head of the Extension Department of the University of Southern California, talked on "Democracy—Historical and Hysterical," presenting new angles to some of our many problems. September 23 Rev. C. C. Pierce told of his experiences in Japan.

Mr. and Mrs. Pierce are recently returned from Japan, where they visited places that the ordinary tourist does not see, living in the homes of the natives and so acquiring a knowledge of the real life of the Japanese.

The Sunset Hall birthday party netted the project somewhat over a hundred dollars. Unique invitations sent out by Mrs. William, nee Forest Richards, called out a good number of members and friends. Another social afternoon was enjoyed with Mrs. J. C. Bosworth, and the last of the playtime affairs of the summer was a card party with Mrs. G. W. Grimes.

Rev. Backus was in the pulpit September 30, and was heartily welcomed by his congregation.

The first of October will see all the activities of the church in full operation.

LONG BEACH.—Announced subjects for morning subjects are "Aids to Religious Life," "Changing Over Our Disposition," "The Conquest of Fear," "The Psychology of Religion."

The Laymen's League is given the evening service on the first Sunday of the month, "The Starr King Club" the second. Book Reviews, Reading and Lectures other Sundays. On September 30th "The Centenary of Francis Parkman" was observed.

On September 28th there was a supper in the Community Hall, followed by entertainment in which Mrs. Fairfield gave her travelogue, "By Auto From California to Maine and Back Again."

During the summer months our Young People again made a record for themselves by sending one of their number to the Isles of Shoals meetings, besides keeping the wheels turning here. Now ten of their number are in the Universities.

OAKLAND.—Good congregations have marked the morning services at which Rev. Clarence Reed has treated topics connected with Belief.

Rev. Charles W. Wendte has regularly addressed the Sunday morning Bible class, giving a series on the Psalms and on the 30th speaking on "The Puritan Meeting House."

The church school is held in connection with that of the First Congregational, which accepts our hospitality during the construction of the new church building.

PALO ALTO.—The church was closed during July and August, except for the Get-Acquainted Club, which continued to meet weekly. Morning worship was resumed in September. On the 23rd the members of the Chamber of Commerce were invited to hear the sermon on "The Golden Rule in Business," and on the 30th the teachers of the public and private schools were asked to be present for the address on "Teaching the Gospel of Peace." After two preliminary sessions, the School of Religion began its graded work for the season with a corps of efficient teachers.

SAN FRANCISCO.—Church services were held on every Sunday, Mr. Dutton preaching on the 2nd on "Ten Years' Retrospect and Prospect." The Changes in Spiritual Attitude, "Community Atmosphere of Life and Thought," a brilliant resume of his ten years in San Francisco. On the 9th Mr. Kenneth Saunders of Berkeley filled the pulpit and gave a fine sermon on "Christian Relationship With Japan." He had lived there many years, and spoke with authority. On the 16th Rev. E. M. Wilbur preached on "The Practical Value of Religious Faith," a broad, scholarly sermon that we all hoped might be printed. On the 23rd Mr. Dutton was with us again, from his conference trip. He preached a vigorous, stirring sermon, inspired by his experiences.

On the 24th Mr. Dutton gave us an outline of the conference he had just returned from, held at Yale University. We enjoyed the vivid pictures he gave us of the personality of the speakers, and he proved that he is a good listener, as the main points of many of the papers were given to us.

On Sunday evening, September 2nd, U. S. Senator Duncan U. Fletcher of Florida addressed a gathering of members of the Laymen's League hastily called to meet the distinguished Unitarian, a vice-president of the National organization, who happened to be in the city in connection with his official duties as a member of the Committee on Reformation.

The Society for Christian Work held an unusually fine well attended meeting on Monday, September 10th. We welcomed back our dear friend and member, Miss Emily Wade, after five years' absence. Miss Wade's talk was thrilling as she modestly told of her work in Armenia and Turkey. The magnificent work of taking care of over 100,000 orphans; these are still being taken care of by American funds and American workers. They hope to be able to keep them until they are fifteen, when they feel the American education they are receiving should become a powerful influence in Turkish life in after years.

Sparks

"He's wandering in his mind."

"That's all right, he won't go far."—*Virginia Reel*.

Wife (as they depart for the summer hotel)—"Have we left anything, dear?"

Husband—"You mean 'Have we anything left?'"—*London Opinion*.

Teacher (to dull scholar)—"Johnnie, can you name a cape on the coast of Alaska?"

Johnnie (after thinking)—"No'm."

"Nome! That's right. Now the next boy name another."—*Judge*.

A bad break in a curate's sermon is reported. After appealing to the old with "You old men with hoary head," he turned to the young men with the appeal, "And you young men with your blooming cheek." He tried to change the phrase, but it was too late.—*Christian Life*.

First Attorney—"Your Honor, unfortunately, I am opposed by an unmitigated scoundrel."

Second Attorney—"My learned friend is such a notorious liar—"

Judge (sharply)—"The counsel will kindly confine their remarks to such matters as are in dispute."—*Virginia Reel*.

The professor was putting the finishing touches on the sidewalk he was laying down. Tommy, aged six, deeming the time for trial, started across before the mixture had time to dry. The professor displayed slight pique. A passer-by observed, "Why, Professor, I thought you liked children." "I like 'em all right in the abstract," the professor replied, "but not in the concrete."—*Judge*.

The Fairy Song

Tra la, tra la, around we go,
Around, around, as light as snow.
The Fairies dance in the woodland deep,
And they sing the little birds to sleep.
The Fairies are the daintiest things,
They dance no matter what life brings.

I've never seen a Fairy yet
That ever stopped to frown or fret,
They work all day, they dance all night,
They never scrap, they never fight.
The Fairies are the happiest things,
They laugh no matter what life brings.

—*Louise Whitaker* (9 years old).

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Upward

In darkest depths earth's grovelings ever knew
Some vision came and Man some loftier grew!

Oh, vast the inspiration this doth give,
By which our hearts in hopefulness shall live,—
The world grows better! If the paths of wrong
Seem many, and the road to virtue long,
This only means that Man's ideals are high,
And patience needed by who climbs the sky.

Let knowledge grow; let men discern their power
To guide and curb the instincts which devour,
Till all the mighty passion of the race
Shall tend to helpfulness and health and grace.
Here on this planet,—Nature's offspring high,—
Called "anthropos" because he fronts the sky,—
Man's upward look has brought him on his way
From life's deep valley shadows to the day.
And upward, upward still, his feet shall climb,
His eyes still lifted to the hills sublime.

High joy of joys!—to know that being true
To Brotherhood is life's blest avenue!
To stand with love's rebuke and stalwart arm
Across each path which threatens harm,
Still lifting high, with faith that never halts,
The flame which human destiny exalts;
Till hoping, longing nations, near and far,
All rise and follow when they see the star.

—James H. West.

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Hollywood.....Rev. Theodore C. Abel.

Long Beach.....Rev. Oliver J. Fairfield.

Los Angeles.....Rev. E. Burdette Backus.

Oakland.....Rev. Clarence Reed.

Pasadena.....Rev. Bradford Leavitt.

Palo Alto.....Rev. Elmo A. Robinson.

Pomona.....Rev. Francis Watry.

Redlands.....Rev. Edward H. Brennan.

Sacramento.....Rev. Berkeley Blake.

San Diego.....Rev. Howard B. Bard.

San Francisco.....Rev. Caleb S. S. Dutton.

San Jose.....Rev. Charles Pease.

Santa Ana.....Inactive.

Santa Barbara.....Rev. Lewis C. Carson

Rev. B. A. Goodridge, Minister Emeritus.

Santa Cruz.....Lay services.

Woodland.....Rev. Berkeley Blake.

OREGON.

Eugene.....Rev. F. F. Eddy

Portland.....Rev. Wm. G. Eliot, Jr.

Rev. Thos. L. Eliot, Minister Emeritus.

Salem.....Rev. Martin Fereshetian.

WASHINGTON.

Bellingham.....Inactive.

Seattle (First).....Rev. Julius F. Krolfifer.

(University).....Rev. John C. Perkins.

Spokane.....

BRITISH COLUMBIA.

Victoria.....Lay Services and Supplies.

Vancouver.....Rev. Alexander Thomson.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

Rev. Dr. Jacks of Oxford has a happy faculty of stating the truly fundamental things of religion and of life. In a recent sermon he spoke sensibly upon the relation between science and religion. He said, "The time must come, and it ought to come soon, for religion and science to forget their controversy, to give up the vain task of trying to adjust their respective boundaries—a task which would never be completed, because they had no respective boundaries—and to get into partnership with one another and get busy together about righteousness, which was the only thing that really mattered." "What the world needed today more than anything else was righteousness."

Times have changed since the days of Isaiah, but God has not. He is looking for righteousness, now as then, and cares little for creed and "isms", religious or philosophic. Beliefs are of secondary importance, and valuable as they effect vital faith and promote righteousness. There is a modern smartness that is flippantly scornful of goodness. It is sneered at as mid-Victorian and out of date, but it is an eternal verity and not to be ignored. The distinction between right and wrong is an inextinguishable fundamental. Literature that ignores it is built upon the sand, a religion that seeks any end but righteousness is essentially false.

Now and then some doubting Thomas says "What has the Laymen's League done?" It may be answered that it has at least tried. Nothing is done without effort and nothing is ever accomplished until somebody starts. Our

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It's faith in ourselves that makes our faith in others strong; He's not a full and rounded man who thinks the world all wrong.

men have shaken off lethargy. They are awake and have made a beginning. Too much must not be expected nor is complete fruition to be looked for. Mistakes are almost certain to be made, and disappointments are to be faced, but on the positive side there are movement and honest effort, and the growing power of a great purpose.

At the recent Conference there was made a very suggestive and encouraging draft report of a Layman's Committee on Recruiting the Ministry. For more than a year a committee of twelve laymen have considered this very important matter. Of this committee half were lawyers, three were educators and three were business men—all men of prominence and vitally interested in the topic assigned. Prof. Start of Seattle, whose deplorable death is deeply felt, was the Pacific Coast representative. The report is a remarkably fine piece of work and is constructive in its findings and recommendations. It agrees that what is primarily needed in a minister is spiritual counsel. The minister must understand the problems which confront men in daily life and be able to advise and guide men in their human relations and in their religious aspirations. Ability to preach they rate as secondary, and capacity to organize and systemize a parish, third.

The minister should have the capacity for all round development. In the judgment of the committee, to attract men of the type needed for the ministry and to train them for the most essential part of their work, "it is necessary to change methods which have been used in the past by theological schools."

A sub-committee has made an analysis of twenty theological schools. They find Biblical-theological training enjoys by far the main stress while the sub-

jects especially concerned with the needs of the day are given little attention. They recommend a modified course combining the three courses on the Old Testament into one and combining the first two courses on the New Testament into one, and condensing the three courses on Christian Theology into one course and the six courses in Practical Theology into three. They would add History, Philosophy, Social Science, Economics, Political Science, Education and Current Events. After completing the prescribed studies the embryo minister should as far as possible be required to serve at least a year as assistant to some leader in the church. They expect no material improvement till laymen attend church and show interest in it. They should see that good salaries are paid and that ministers are obtained who are worth the amount paid.

Two matters of interest to our Pacific Coast churches were considered and acted on at the San Jose Central Section Conference. It was proposed to try a home mission experiment within the next few months. The San Joaquin valley was suggested as the locality and a committee was appointed to act. It is suggested that two of our most attractive ministers divide a week, including the preceding and succeeding Sundays, in conducting meeting in say, Fresno, helping Mr. Clayton to arouse his community and utilizing stirring music in presenting in cumulative force the Unitarian Message.

The second conclusion looked to unity and understanding between Unitarians and Universalists on the Pacific Coast. A committee from our Conference will soon meet a committee from theirs to discuss the situation and work for harmony and co-operation.

San Francisco has welcomed the American Legion and the delegates seem to have enjoyed themselves. One can but be impressed by the apparent manliness and vigor of these men who have served and suffered for their country's honor, and it is hard to believe that the majority would now demean themselves by asking and receiving a bonus of pay that would embarrass the national treasury and cheapen their merited appreciation and gratitude. An organization opposed to the money raid has rallied around a sensible slogan, "Everything for the disabled, nothing for the able-bodied." The Civil War veterans were paid \$13 a month and they are proud of their record. May the members of the Legion resist the temptation to sell their birthright of nobility for a paltry pottage to be wrung out of a reluctant congress too timid to say "No."

The story is told of two noted preachers who addressed an Oregon audience on the Higher Criticism and like high-brow topics. At the conclusion of the second talk a plain woman with a rasping voice arose and said, "Jesus said, 'Feed my Lambs,' not 'Feed my giraffes.'" She resumed her seat to the evident discomfiture of the eminent theologians. May it not be well to be more mindful of the lambs even if the few giraffes find it somewhat uncomfortable to reach the ground for their provender. Dr. Jacks warns preachers of the dire result of oratory in robbing the religious message of its sincerity and simplicity. The sermon is an important part of the service, but it is beset with difficulties, and in an irrelevant age does not escape criticism.

The reduction in the subscription price of the *Christian Register* to \$3.00

a year is a long step in the march of our army of occupation, but it necessitates another of equal length. In plain terms of business it means corresponding increase of subscribers and prosperity, or no especial increase and a bothering deficit. It takes two to make a bargain. The offer of the *Register* is a promise of service and a reduced rate based eventually on a much larger output. Many orders must come or there will follow debt and disgust. Discredit will not down Dieffenbach and his backers, but the opportunity for development must be improved by the denomination. Every Unitarian family ought to take the *Register*, and if any subscriber for the PACIFIC UNITARIAN is withholding a *Register* subscription by reason of the lack of the dollar it costs him to pay for the PACIFIC UNITARIAN, we recommend that he drop it and order the *Register*. It is much larger, comes four times as often and is many times as able and brilliant. As a judge of values, we advise very strongly to our manifest disadvantage. If you can take both, do so.

A Royal Heart.

Ragged, uncomely, and old and gray,
A woman walked in a northern town,
And through the crowd as she wound her way
One saw her loiter and then stoop down,
Putting something away in her old torn gown.

"You are hiding a jewel!" the watcher said,
(Ah! that was her heart—had the truth been read!)

"What have you stolen?" he asked again,
Then the dim eyes filled with a sudden pain,

And under the flickering light of the gas
She showed him her gleaming. "It's broken glass,"

She said: "I hae lifted it frae the street
To be oot o' the road o' the bairnies' feet!"

Under the fluttering rags astir

That was a royal heart that beat!

Would that the world had more like her

Smoothing the road for its bairnies' feet!

Will H. Ogilvie in *Boston Evening Transcript*.

Notes

Rev. Frank Fay Eddy at Eugene, preached on October 7th upon "That Fortune-Teller Dame Education."

Dr. Lewis C. Carson spoke at the first anniversary meeting of the Laymen's League of Santa Barbara held on October 1st on "Evolution."

Dr. Jacks of the Hibbard Journal in a recent sermon said that both science and religion must give up defining boundaries. He also said that religion must curb oratory—a malign influence.

The Woman's Alliance of Santa Barbara held October 5th as its opening day. Mrs. Finger greeted her group with a little talk on "Just Ourselves." "Eternal Motherhood" will be the general theme for the year's topic.

Rev. Ernest J. Bowden is ministering to the Universalist-Unitarian church at Atlanta, Georgia. The church name is Liberal Christian Church and it jointly contributes to the Georgia Universalist Conference and the Southern Unitarian Conference.

Rev. Edward B. Payne, the first pastor of the Berkeley church died suddenly while attending a lecture on October 22. He was 76 years of age and retired from the ministry nearly twenty years ago. He was at one time editor of the *Overland Monthly*.

Dr. Frederick Lucian Hosmer celebrated his eighty-third birthday on October 16th without formality. When the dinner at the Laymen's League that bears his name had reached the dessert point he was surprised at the advent of a majestic cake adequately candled which he cut for his fellows.

On October 16th Rev. T. C. Abel of Hollywood, before the Women's Alliance, gave a lecture on "Outlines of Science."

The *Sacramento Star* of October 17th gave a column report of a fine sermon by Rev. Berkeley Blake on "Truth." He declared that the community of belief is constantly changing and growing because of freedom.

Ex-Governor Markham died at Pasadena on October 2nd. He was connected with the Neighborhood Church and a church supper that had been announced for October 10th, instead of being postponed, was made a memorial service in his memory. Several friends paid high tribute to his character. Mr. Leavitt closed the exercises, which were attended by about 100.

Ground was broken at Portland on October 15th for the new church at Twelfth and Salmon. It will require six months to complete the structure and with the furnishings will cost about \$170,000.

The Pierce Library adds this month. "My Garden of Memory," Kate Douglas Wiggin; "The Praise of Folly," Bliss Perry; "When the King Comes," George Hodges; "The Pilgrims in Their Three Homes," William Elliot Griffin.

Rev. Thomas Clayton of Fresno in a recent reference to William J. Bryan and his defense of "Fundamentalism," pertinently said: "To assert that the Bible is without error is to exhibit either a blind fanaticism of belief that should have been dead long ago, or an ignorance of facts that is absolutely inexcusable."

Rev. Mr. Perkins of the Seattle church preached on Sunday, July 29, both morning and evening, in the First Presbyterian Church of Belfast, Ireland. This church, keeping its ancient name, has long been a Unitarian church. Mr. Perkins also addressed the Unitarian church in Shrewsbury, England, on Sunday evening, August 26.

Definite steps have been taken toward the selection of a site for a church edifice by the members of the Unitarian Society of Hollywood, of which the Rev. Theodore Curtis Abel is minister. Services are now held in the new Masonic Temple.

A building fund has been well started, and a building committee appointed to select and submit plans and suggestions, and it is hoped that these will crystalize into material accomplishment before the new year.

Beginning Sunday, September 30, Dr. Bradford Leavitt will preach at joint services, to be conducted for a period of four months by the Unitarian church and the Neighborhood church in the beautiful city of Pasadena. The services will be held at the edifice of the latter congregation at the corner of West California street and Pasadena avenue.

Prof. David L. Webster filled the Palo Alto pulpit on October 14th. He declared that the average scientific worker is not a materialist nor a glaring fatalist. "The direct influence of physics is in teaching us that all inanimate objects are controlled by laws as immutable as the law of gravitation. This doctrine is not yet accepted in full by churches that pray for rain, or for deliverance from shipwrecks, earthquakes and other so-called 'acts of God.' But its final acceptance in full is inevitable."

Rev. Berkeley Blake spoke September 30th on "God's Need for Man." "We are giving up the old idea that God created man simply for his own glory. We are also dissatisfied with the thought that the entire creation is the result of blind mechanical forces. God needs man's help. There was a need in the divine nature which required filling, but which could not be filled except by the creation of man through the long, slow process of the ages, with its attendant pain and suffering, which God is powerless to avert except in the way in which it is being diverted to a degree, namely by the slow growth of man's understanding of the underlying causes and cures for suffering. We are no longer subjects created just to glorify him, nor puppets moved by irresistible and blind forces, but we are become co-workers in that task of creation which is the labor and growth of untold centuries of time. So every humble task is exalted, for it is needed by the Creator of all; and every difficult task is made easy, for it is an offering of love which we lay at the feet of one who needs that offering, who has a want which it supplies. Let us, then, give our offerings of love and service joyfully and unstintingly."

Rev. O. J. Fairfield preached on "Changing Our Disposition," on October 7th:

"We must live our own life. We were put here for growth. Growth is God's plan. That is all evolution means. It is God's way of working. When He wants a tree He begins with an acorn.

"If we are to grow in grace, we must have the right conditions for soul growth. But we have that in our religion. The most fundamental article of our faith is a belief in the fatherhood of God. We believe that God is good, and so that life is good."

Rev. Clarence Reed of Oakland has been considering with circumspection and discrimination the various things in which he unhesitatingly and thoroughly believes. Having treated of God and the Bible, on October 7th he took up "A Free Church."

"The free church is a creedless church. The creeds of the Christian church can no more be brought up to date and harmonized with modern knowledge than the Ptolemaic theory can be restated in terms of the discoveries of modern astronomy. The old creeds need to be put aside as completely as has been the Ptolemaic theory on account of the discoveries of Copernicus and Galileo.

"The truth does not need a nurse, chaperon or policeman. The result of requiring the members of many of the Christian churches to believe in a creed has been the growth of intellectual dishonesty in the pulpit and pew.

"The minister of a church should be as free and unhampered in the expression of what he believes to be true as the most fearless newspaper editor. He should be encouraged to think for himself, to express clearly whatever experience of value he has had and to seek for more truth.

"The attitude of the free church is to let in the light. The knowledge of the supreme religious values should be open to mankind on the same terms as are the facts of physics, chemistry and astronomy. Creeds are not the result of vital religious experiences, but of theological controversies. They have only archaeological value."

Contributed**Pacific Unitarian School for the Ministry.**

The School is looking forward with much anticipation to the addition of a new professor to the faculty. Dr. A. Wakefield Slaten of Chicago has been elected to the New Testament chair, and will take up his duties at the beginning of the next term in January. Dr. Slaten is a scholar of the highest training in his special field, and comes with the most flattering recommendations. Dr. Slaten was educated at the William Jewel College and studied theology at Rochester Theological Seminary. Graduating here he won a fellowship with which he studied two years in Europe, pursuing his work at Glasgow and Leipzig. He has also twice been to Greece for further study. Returning to America he was student pastor for the Baptists at the University of Michigan for a year, and then took up further graduate study at the University of Chicago, where he won his doctorate. During all his student days he was also the active minister of Baptist churches. For five years he was professor at the Y. M. C. A. college in Chicago, and resigned that position last year to become professor of the Bible at his alma mater, William Jewel College, where the Fundamentalists soon scented heresy in one of his books, and exerted pressure to which a time-serving administration promptly yielded by removing him from his chair, after a few weeks, though by way of apology paying his salary until the end of the year. He was soon afterward chosen minister of the Third Unitarian church in Chicago, where he won striking success within a few months. His resignation there to return to his chosen field of teaching has been received with deep regret.

Dr. Slaten has the reputation of unusual ability, thorough scholarship, and marked ability to inspire his students. At the same time his warm religious nature and long experience in the pulpit will make him strong on a side on which teachers are sometimes deficient. He was for six years the personal assistant of Professor Burton of the University of Chicago Divinity School, now president

of the University, who commends him in unqualified terms. He is the author of an admirable book entitled, "What Did Jesus Teach?" and of a technical work on the New Testament Epistles. Another book is about to appear, and yet others are in progress. The School is to be congratulated upon securing such an addition, whose coming is bound to strengthen its work and to stimulate its growth. Mrs. Slaten is a lady of cultivation and of fine education, and they have two sons, of whom one will enter the University and the other will continue his preparation for it.

Miss Elizabeth Wellington Lord of Templeton, Mass., who gave instruction in public speaking during the second term of last year, is to return next term for the same purpose. Dr. William I. Lawrance, president of the Unitarian Sunday-school Society, will also be at the School for a month or six weeks at the beginning of the next term to conduct a course of investigation of Sunday-school work and methods with the students by a sort of laboratory method.

—E. M. W.

In Memoriam**William Carey Jones.**

A few months ago we chronicled the conferring of the degree of law and the retirement of Professor Jones, for many years a prominent figure in California's educational history, influential and greatly respected member of the faculty of the University of California, and a strong supporter of our Unitarian church in Berkeley. He sought rest and change in China, where his married daughter resides. News of his death there shocked his many friends. He was a leader in building up higher education and elevating all educational standards. He was a man of large capacity and indefatigable effort and the sum of his accomplishments is very great. In 1916 the publication of his edition of the "Commentaries on the Laws of England," by Sir William Blackstone, was considered an epoch-making event. During the past few months he completed "Jones on Evidence" which was to have been sent to the printers this fall.

Edwin A. Start.

Professor Edwin A. Start, of the board of trustees of the University Unitarian Church of Seattle, and director of the extension division of the University of Washington, died on October 3th after a short illness. He had only recently returned from the New Haven meetings when he was stricken.

Born in North Bridgewater, Mass., in 1863, the son of Rev. William A. Start, for many years superintendent of the Massachusetts Universalist Convention, Professor Start attended Tufts College. Following his graduation in 1884 he entered journalism but returned to Tufts as head of the department of history in 1893. The following year he received the degree of A. M. at Harvard. In 1900 he began a service of nine years as secretary of the Massachusetts Forestry Association. Then came two years as executive secretary of the American Forestry Association and editor of "American Forestry." In 1912 he went to the University of Washington.

Professor Start was a member of the American Historical Association, and a member and first president of the New England History Teachers' Association. He was also a member of the Seattle Municipal League, the Appalachian Mountain Club and the Phi Beta Kappa and Theta Delta Chi fraternities. He was editor of the department of modern history (Europe, Asia and Africa) of the New International Encyclopedia, and a frequent contributor to magazines.

On the organization of the University Unitarian Church in Seattle in 1913 Professor Start became an active member and served for many years as president of the board of trustees. He was prominent in the affairs of the Unitarian Laymen's League, attended the chapter conventions at New London, Conn., in 1922, and at New Haven a few weeks ago. He was one of the most useful members of the League's committee on recruiting the ministry, contributing the very soundest of advice in the framing of the report presented at the last convention. In his home church he frequently conducted services of worship during the absence of the minister. As vice-president of the

Pacific Unitarian Conference he made his influence felt in all Unitarian churches up and down the Coast.

During the war Professor Start was secretary of the King County Council of Defense and an instructor in military science with the rank of captain in the University of Washington unit of the R. O. T. C.

He was twice married, first to Miss Julia Edith Moor of Windsor, Conn., who died in 1892. His second wife, Miss Caroline Mason Knowles, Billerica, Mass., whom he married in 1907, survives him.

John Powell Irish.

The recent death of John Powell Irish in Oakland, in his 81st year, has removed from the California community and Unitarian church life on the Pacific Coast, one of its most conspicuous, influential, and valued figures. The service in his memory held October 9th in the First Unitarian Church of Oakland, and conducted by its pastor, Rev. Clarence Reed, was attended by a great congregation, composed chiefly of men, while the floral tributes to his memory were remarkably profuse and beautiful even in this land of flowers. Rev. Chas. W. Wendte, his former pastor, a friend of nearly forty years standing, gave an address in which Mr. Irish's traits of mind and heart, his character, and his services to the community were discriminatingly portrayed. An interesting feature was the presence at the service of a number of prominent representatives of the Japanese nation, for which Col. Irish had so generously and unremittingly bespoken a fairer treatment and greater appreciation by the American people, and in whose behalf in their present stricken condition he had eloquently appealed at a relief meeting held in this very church only the month before. Dr. Wendte spoke briefly of the earlier history of his friend. A native of Iowa, he was descended from sturdy New England stock. His father, captain of a whaler, had sailed into the harbor of San Francisco in 1818, on a voyage to the ice-floes and fisheries of Behring's Strait. Later, the adventurous mariner had given up the sea, and with his young wife became one of the great

hosts of pioneer settlers of the trans-Mississippi tier of states, then an almost unbroken wilderness. In his closing years Captain Irish became entirely blind, depending on his loyal and devoted son John for guidance and support. The boy John attended the public schools of Iowa City, later becoming in turn a school teacher, principal of a grammar school, and editor of a local paper. Through journalism he was initiated into a political career, serving two terms in the State Legislature, and candidating, though unsuccessfully, for Congress. Having received an invitation to edit an Oakland, California, newspaper, he transferred himself and his family to that young city. Three years afterward he became editor of the San Francisco Daily Alta California. Later he withdrew from active journalism to farming, literary work, and public service, becoming widely known as an eloquent advocate of causes agitating the popular mind. As a public speaker he possessed rare gifts. Goethe wrote: "The delivery is the fortune of the orator." Mr. Irish's endowments for public speech were very great. He possessed a fine presence, great fluency of address, ease and poise of manner, intellectual resources, a logical mind, fearlessness and tact in the presence of his audiences, a keen sense of humor, and a truly superb voice, rich in its registers and of great carrying power. With such an equipment he was a very effective speaker. When thirty years ago the prominent issue was an honest currency and the "free-silver campaign" was being waged, as a "gold Democrat" he rendered valuable service on the Pacific Coast and in the Middle West. President Cleveland recognized Mr. Irish's contribution to his election by appointing him naval officer at San Francisco, the only political office he ever held. He also made him one of his confidential advisers, summoning him to Washington for conference.

A man so gifted should have become prominent in the politics of his adopted state. He was far better fitted for high political preferment than two-thirds of those who obtained it. He should have been sent to Congress, or made a member of the United States Senate. That he

was not was due largely to the independence of his character, and to his personal idiosyncrasies. He did not meet the requirements of the party bosses and "the interests" in control of the situation. Col. Irish could not fawn or bend the supple knee, nor become a fellow conspirator against the public weal in behalf of the private interest. He had convictions, while the average politician had only opinions amenable to change if the reward were sufficiently tempting. He was a believer in party, but if this meant the surrender of principle he boldly denounced and opposed his party. Such a man would never do in a position of power. He was unsafe for the party. The only public office Col. Irish subsequently held was the unsalaried but responsible one of president of the State Home for Adult Blind, in Oakland, an admirable institution which undertook to train these unfortunates in handicrafts and arts that would enable them to become self-supporting. To this noble cause he devoted twenty-five years of faithful service. It is his best monument, eloquently testifying to his humanity and social endeavors.

Another reason why Mr. Irish did not receive the usual rewards of the successful orator was his proneness to support unpopular causes. His sympathies ever gravitated strongly to the unfriended and weak, and the unpopular causes which found in him their fearless advocate and defender. Thus, when, thirty or more years ago, the Mormon Church was the object of almost universal detestation and persecution, Mr. Irish, though he had no sympathy whatever with their religious doctrines and peculiar social institutions, plead publicly for justice to them, pointing out the wonderful courage, devotion, industry, and thrift by which they had redeemed the desert and established thousands of comfortable homes and a social order in the far-away lands they occupied. This was characteristic of the man, but it did not add to his popularity. In the same way, more recently, he defended the claims of Japan to an equal right with other foreign nations to our consideration and courtesy. He did not believe in unrestricted immigration from any country,

but would have the Japanese already here given equal rights before the law, and a humane and kindly treatment. Against the brutal attacks and jealousy of the white industrial classes he upheld the principles of fair play and Christian good-will. Last year, although arrived at four-score years, he went across the Pacific ocean to see with his own eyes and study the industrial and political life of Japan in order to arrive at a just and rational policy for his countrymen in dealing with this great question. No wonder the resident Japanese love and honor the old man eloquent who was their friend in their hour of trouble, that they were present at this memorial service in such representative numbers.

In all his public activities Mr. Irish was distinguished for an absence of personal hostility toward those whose point of view he opposed. If he felt they were not actuated by an honest motive and were governed by selfishness and baseness, his indictment could indeed be telling and terrible. But for sincere opinions, even when he thought them mistaken, he had respect and charity. The speaker differed diametrically with Mr. Irish on important public questions, such as woman's suffrage and prohibition. Yet this had never clouded their personal friendship or brought them into even verbal collision. In this also their departed friend taught them a lesson they might well take to heart. He was singularly loyal to his friends, his family, and his kind. To know him at his best, one must have known him in his own household. He was the beloved, almost adored center of the family circle. They were everything to him and he everything to them.

In closing, Dr. Wendte spoke of the loyalty his departed friend and parishioner had displayed toward his church and denomination. For thirty-seven years, ever since its organization, he had been the loyal supporter and valued friend of the Unitarian Society in Oakland, a trusted counselor and generous supporter. He represented it on public occasions and in its denominational relations. On its festival days he eloquently voiced its rejoicing and hope. In depressed hours he re-inspired it by his

unfailing optimism and hope. His faithful presence at its services of worship gave a good example to its membership. His powerful advocacy of its principles secured them increased respect and influence in the community. In this he gave us an example that we should follow in his steps.

In closing, the speaker read some verses by their departed friend which uttered his serene outlook on life, death, and eternity.

Events

Annual Meeting of the First Unitarian Church of Seattle

The annual meeting of the First Unitarian Church of Seattle was held in a downtown cafeteria on the evening of October 9th, with a goodly number of men and women present. Walter L. Richardson presided in the absence of Walter L. Nossaman, president of the board of trustees, on account of illness. The meeting was opened by a song, "Sing Me a Song of a Lad That Is Gone," rendered by Mr. Richardson, accompanied on the piano by Mrs. Richardson.

Three trustees, to serve for three years, were elected as follows: Walter L. Richardson, Frank B. Wilson and Mrs. Z. B. Rawson.

Reports of Mrs. Rawson for the Women's Alliance, Miss Howard for the Evening Alliance, and Samuel Collyer for the Laymen's League all showed a satisfactory year's work, and the report of the treasurer, Mr. Pierce Barnes, was received with enthusiasm because of its declaration that the church had no debts except a small amount of taxes due on the church lot, not payable until November. Mr. Barnes' report showed a balance in bank at interest amounting to \$12,511.45, constituting a building fund toward the erection of a new church, and a building lot valued at \$7,000, 120x120, free and clear of incumbrance but unfortunately not now in a location such as is wanted for church purposes, and the trustees are looking for a location where more families could be served. Mr. W. C. Weeks, who has been a trustee of the church for a number of years

but who has a home in a lumber village some distance from the city, which made it difficult for him to attend meetings, was elected an honorary trustee and received a vote of thanks for past services. Mr. Weeks is a brother of the Secretary of War in President Coolidge's cabinet.

Rev. Mr. Krolfifer reviewed the two years of his pastorate and expressed himself as well satisfied with the progress that had been made in restoring to activity a society somewhat disintegrated when he came to Seattle. He exhorted his followers to keep up the good work, and although progress is slow those who were coming to church regularly were showing a loyalty and zeal that was heartening to the pastor and his wife, and promised their whole-hearted efforts in the year before us to make the First Unitarian Church of Seattle a beacon light for truth in this community.

Pasadena Co-operation.

It is a very interesting and promising experiment in religious getting together that is being accomplished at Pasadena. Union services were inaugurated Sept. 30th between the Neighborhood Church and the Unitarian Church. A large congregation was in attendance. Rev. Bradford Leavitt chose as his subject "The Book of Nature," and before the sermon made the following brief statement on the aims of the two congregations in uniting for the present series of services:

"Believing that the spirit of sectarianism is out of harmony with our age, and desiring to foster that true unity which is the bond of peace, these two congregations—one in affiliation with the Unitarians, the other in affiliation with the Congregationalists—have united for worship, the services to be held at the Neighborhood Church. The pulpit will maintain a tradition of devotion to the proclamation of unchanging truths in living language, avoiding controversy and emphasizing the common needs and common hopes of worshipping souls; combining a fearlessly free pulpit with forms of worship that are reverent and reminiscent of the centuries of Christian prayer and praise.

It is not the slightest part of our

intention to attack the religious conviction of anyone. Honest and reasoned conviction we rejoice to see, whatever its difference from our own. We stand in respect before it and are forbidden both by our religious principles and by common decency wantonly to assail or unsettle it.

It is also hoped to provide a common meeting ground of forward-looking leaders of various religious communities who are more concerned to proclaim living truth than to perpetuate sectarian prejudices and opinions, and who are known to attach greater importance to the things which should unite all liberal Christians than to the things which have led to the unhappy divisions of our modern Protestantism. With their co-operation we hope to offer a ministry for the renewing of faith to many of those who are impatient of organized religion because they do not understand or sympathize with sectarian sensibilities and who are conscious of religious needs that have been too long neglected."

The Straight Path.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

—Alice Carey.

Eternal Truth, beyond our hopes and fears,
Sweep the vast orbits of thy myriad spheres!
From age to age, while History carves sublime
On her waste rock the flaming curves of time,
How the wild swayings of our planet show
That worlds unseen surround the world we know.

—O. W. Holmes.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

—R. W. Emerson.

Our higher interests suffer from the poorness of our thoughts, and from the narrowness of our sympathies.

—C. W. Ames.

Central Section Conference.

The Central Section of the Pacific Coast Conference, comprising all of California north of the Tehachapi Pass, passed the usual session held in May in deference to the Mission meetings, but not wishing to be altogether inactive, arranged for a brief meeting at the San Jose church on October 12th and 13th.

The result was very gratifying for a well-near ideal meeting was held, the maximum of good being attained from the minimum of effort, and a real conference having been consummated. It was something of an experiment to compress the meetings into a divided night and a day.

On Friday evening a good congregation gathered and were briefly addressed by Professor Carruth, who, by the way, is a model presiding officer. He promptly turned over the meeting to Rev. Charles Pease, minister of the church, who nobly withstood the temptation to promiscuous talk, not always resisted, and without circumlocution or wasted energy introduced Rev. Edson Reifsnider, who spoke simply and well upon "The Way and the World." He said:

"Christianity is a way of living. It is not primarily a way of thinking, though Christianity has no quarrel with thinking, though it has a great vocabulary. It is easy to acquire a vocabulary and appear to be a Christian. Nor is it a way of feeling. There is danger of warm, colorful feeling being mistaken for the thing itself. Christianity is a way of life with the emphasis on conduct and doing."

The speaker then dwelt upon the essential part which brotherly love plays in the Christian religion, stating that it was a simple matter for brotherly love to be displayed within the family, but as the circle increased to the neighborhood, the sections of the country, the nation, and particularly beyond the boundaries of the nation, it became increasingly difficult to practice.

He then spoke of the missionary spirit, declaring that all persons are missionaries of some kind. "The missionary spirit is to make people feel

that they are objects of good will," he said. This might be shown, he declared, in relief for the suffering, in education or medical assistance. He stated that this missionary spirit should be given a chance to work more with all people and that it should be applied more generally in the dealings between nations.

"Christianity is the way of life to be carried out in all of our relations with other people." He concluded his address with the statement that if Christianity did not bring itself back it would be supplanted by some other move in the spiritual life which would weld all men together.

In speaking upon "Understanding Japan," Prof. Kenneth Saunders of the Pacific School of Religion of Berkeley, stated that it was claimed that for one thousand years Buddhism had kept Asia at peace and when the world war broke out the people of Asia began to look to the Christian nations and to wonder if after all Christianity was such a great thing. He stated that the war had done much to shake the faith of many Asiatics in Christianity. Christianity is gaining great headway in Japan, however, he stated.

Pointing out many of the peculiarities of the Japanese people Prof. Saunders asserted that they are not an easy people to understand; that they are a very complex people, having in the generations back of them many things which make them difficult to understand. He declared that Buddhism has done great things for Japan and told of the establishment of that religion in the early centuries.

He stated that since the seventh century Japan has been sending her students to other lands, to study their methods and the things which make them great, these students remaining for about three years and then returning with the lessons which they have learned. He told of the mythical ancestry of the line of emperors, stating that all Japanese students knew that ancestry to be nothing but a myth, but pointing out that it was one of the peculiarities of the race that they should go on attempting to believe it

and bolstering up the grounds for this belief.

Speaking briefly relative to Americanization work being attempted here, Professor Saunders declared that it was an impossibility to supplant the loyalty of the adult Japanese; the best that can be hoped for being the building up of a parallel loyalty. With the children, he said, it might be different, but the adults would remain loyal to their emperor.

After reciting many interesting incidents indicating Japanese character, the speaker stated that Japan had been militaristic because of necessity. He stated that the area of the country with its 60,000,000 inhabitants was less than that of California and that the population was increased by 100 per cent every 50 years. He declared that Japan had to find more room. He told of the vast areas of land held by England, Germany and Russia in China and stated that Japan saw the western nations getting a stranglehold on all of Asia and she was forced to take some action. If Japan had not seized Korea, he said, Russia would have seized it. He stated that Japan was about to assume the moral leadership of Asia and that in the event she did seize that leadership it would be the moral leadership of the world that she held.

In conclusion the speaker stated that nations always do things differently and that it was a Christian duty to try to understand. The secret of Japan's greatness, he said, is that she takes the best that other nations have to offer and makes them over into something Japanese. This process, he said, was taking place with the Christian religion in Japan.

Promptly at ten Saturday morning President Carruth called the business meeting to order. Treasurer Murdock stated that his full report would be read at the triennial general conference, but he was glad to state that every one of the churches in the Conference had responded to the call and had contributed more than called for. There would be money in the treasury to pay the traveling expenses of all the minis-

terial delegates to the Conference to be held probably in April next. As editor of the *Pacific Unitarian* he reported its general condition. Its circulation was fair and it enjoyed a vigorous appetite.

The brief reports from churches were very interesting and helpful. Fresno was the only church not represented. This feature constituted a real conference in which every one gave something and all received much.

The fall meeting of the Northern California Associate Alliance, the ladies organization of the Unitarian churches, was held during the afternoon with Rev. Clarence Reed of Oakland and Mrs. Josephine Duveneck of Palo Alto as the speakers.

"Stand Up and Be Counted" was the significant subject of the address by Rev. Clarence Reed, who earnestly declared that now was the time for those identified with the liberal church movement to take a firm stand against the "fundamentalist." As indicating the strength of the adherents of fundamentalist doctrine, he called attention to the fact that both Florida and Oklahoma were committed by legislative enactment against teaching evolution and quoted Dr. Shailer Mathews, president of the theological seminary of Chicago university, to the effect that one-fourth of the churches of the east, one-half of the churches of the middle west and three-fourths of those of the Rocky Mountain and Pacific Coast states were fundamentalists in doctrine. Those undertaking to spread this doctrine by appeals to the emotion and through the medium of mob psychology he likened to the political demagogue, asserting it to be one of the most important functions of the liberal church to counteract the influence of agitators of this character.

Mrs. Duveneck, speaking on "Community Service," gave an interesting account of the community service work being done in connection with the U. S. Veterans' hospital at Palo Alto, urged the Alliance to undertake more work of this character, and suggested that the Alliance foster social meetings to

enable members to become better acquainted, and thereby strengthen the bonds of community feeling.

The Central Section of the Pacific Coast Conference, in session assembled at San Jose on October 15th, adopted the following resolution:

In the order of events the Conference has lately been called upon to suffer the loss of an unusual number of its valued members. It is fitting that we express our sense of loss and our sincere respect and affection for those who have finished their earthly labors and are at rest.

John J. Harris of Sacramento closed an honorable career as a man of unusual business attainments on August 26th. He was a good citizen and a devoted husband.

Colonel Philo Hershey of San Jose, universally respected and admired, met his end while completing an act of benevolence in his native town.

Dr. William Carey Jones of Berkeley, a great educator, an author of acknowledged merit, indefatigable in his service to our church, passed to the beyond while visiting his daughter in China.

Dr. Edward A. Start of Seattle, our vice-president, kindly, loyal, able, was called from earth in the full maturity of his power and beneficent influence.

John P. Irish of Oakland, fearless champion of the right as he saw it; eloquent, independent, picturesque, unafraid, will be long remembered as a great public character.

These five men of varied characteristics found a common satisfaction in our simple faith and each in his way labored for its advancement.

We shall miss their presence and active co-operation, but we rejoice in having known them and in the blessed memory that endures.

In our time the creeds are fast falling. Throughout a long period Unitarian Christians have been blamed and rebuked for refusing to substitute teachings *about* Jesus for the teachings *of* Jesus. Yet every day Christian orthodoxy approaches nearer to the truth for which we have long borne witness.

—W. L. Sullivan.

Visit of Dr. Drummond

Pacific Coast Unitarians are keenly anticipating the approaching visit of Dr. William H. Drummond of London. With Mrs. Drummond he will arrive in Pasadena on the afternoon of November 3d, and the following morning will address the congregation at the Neighborhood Church on "The World Movement of Liberal Religion."

In the evening he will address the Los Angeles Church and at noon of the 7th will address the City Club on "The Chaos in Europe and the Way Out."

On Tuesday evening he will speak at Long Beach and on Thursday evening at Redlands.

On Sunday, the 11th, he will speak morning and evening at San Diego, and on the evening of the 14th will address the people at Santa Barbara.

They will arrive in San Francisco on the 15th, and during their sojourn in the Bay district will be the guests of their friends, Dr. and Mrs. Wendte of Berkeley.

On Sunday morning, November 18th, he will preach in the San Francisco church, and on Monday will speak at Mills College.

He expects to visit Fresno on the 21st, and on the 23rd will address a joint meeting of the Bay Chapter of the Men's League to be held in Berkeley.

Sunday morning, November 25th, he will preach at Oakland. He is expected to visit Palo Alto on the 27th, and on the 30th is scheduled to leave for Portland.

We must remember that religion is after all beyond the range of mere tuition. It is not a didactic thing that words can give and silence can withhold. It is a spirit; a life; an aspiration; a contagious glory from soul to soul; a spontaneous union with God. Our inward unfaithfulness is sure to extinguish it; our outward policy cannot produce it. To love and to do the Holy Will is the ultimate way, not only to know the truth, but to lead others to know it, too.

—Martineau.

A Woodland Reception.

Rev. Berkeley Blake of Sacramento is about to inaugurate regular Sunday evening services in the Woodland church, and in appreciation of the courtesy the Woman's Alliance planned a reception to Mr. and Mrs. Blake to which they invited all the clergy of Woodland. The Roman Catholic Father and the Baptist and Methodist ministers sent expressions of regrets at being unable to attend. Rev. T. T. Denhardt, rector of the St. Luke's Episcopalian church, accepted the invitation and delivered the address of welcome.

The evening was delightful. Mrs. Lydia D. Lawhead, president of the board of trustees, presided and made the opening address. There followed fine vocal and instrumental music, delicious and abundant provisions, and a pleasant social hour. The address of the kindly rector is so encouraging an evidence of the better spirit that begins to prevail that we are glad to print its substance.

It was a providential circumstance that I wandered in one evening to hear "Liberal Christianity from a Wayside Unitarian Pulpit." You may be surprised, but I was neither shocked nor disappointed but delighted. It's true I did not see those great granite blocks in his religious structure that I was accustomed to in my own. I could not find the keystone of the arch. In the realm of his religious life I did not see any great Gothic cathedrals, with carved stalls, marvelous mosaics and jeweled windows through which the prismatic glory of heaven might enter adorned with the wonderful art of Raphael, Michel Angelo, Brabante and Fra Angelico. Still I saw that he was living in a beautiful temple not made with hands, eternal in the heavens.

There is a broad welcome here in Woodland in the kingdom of God for such a man for there is for him as for me the one central task of building up in the hearts of men that all-round Christian life which so few people realize is four-sided and a perfect square. One window looks out upon the affectional life, another looks out upon the

intellectual life, a third upon the devotional life, a fourth on the moral life.

The great task of Brother Blake is very much like my own, viz.: To see that our people keep all these windows equally and simultaneously clean—"loving God at all times with all the heart, mind, soul and strength."

Let us imagine Brother Blake to be a perfect preacher (if that does not stretch your imagination too far). One Sunday he will come with a message of the affectional life—"Loving God with all thy heart." Of course, all the emotional and mercurial sentimental people there will be aroused and delighted, but some hard-hearted conservative man in the congregation who needs that sermon the worst, will spend his time wondering why his preacher does not preach good old-fashioned Unitarianism.

On another Sunday he will come with a ringing appeal to the intellectual life, "Loving God with all thy mind"—admonishing your people that they must adjust their kindergarten views of God and the world which they learned from the untrained teacher of their Sunday-school age, to the later light that has come to us through the cleaned window of the God-given intellect. Of course, all your most liberal minded people who are not out motoring, golfing, hunting or reading the San Francisco Examiner will call that a splendid sermon.

But your mystic dreamers who come only to be comforted and lulled to sleep, but who of all needed such a sermon the most, will occupy the time thinking of that sermon you preached on the "all-embracing arms of the Infinite Love."

On another Sunday you will come with a sermon on the devotional life—"Loving God with all your soul"—with an upward, lifting look at the sunlight hills of life, where the angel of the best forever beckons us onward and upward to those ideal heights where eternal beauty forever dwells. That day you will be a perfect dream to all the visionaries and unsocial mystics who happen to be there. But then that practical church-worker who makes

idols of methods and machinery, and those righteous business or professional men and other analytical minds who want their bread of life broken up into their constituent elements, become as sarcastic of that sermon as Thomas Carlyle did over the classical paintings of Alma Tadema.

Many, many times you will wonder why such perfectly normal people insist on being so one-sided. Why they cannot wash one window in their spiritual life without splashing mud and dirt all over some of the other windows in their soul's life. You will need to have in continual readiness a basin of soft, warm water and a can of Dutch cleanser. Sometimes you may have to use an axe to break down some old rusted shutters that have been hung over some of the windows.

For this is our greatest task whether we be laymen or clergymen if we wish to live in the beautiful temple of the Christ-like, namely, to keep all the plate glass windows of our soul simultaneously clean.

Field Secretary's Department

Edited by Carl B. Wetherell.

At the altogether worth-while session of the Central Section of the Pacific Coast Conference held at San Jose on October 13th Miss Irene Rode of Berkeley gave a most delightful and forceful report of her four weeks at Star Island last summer. It has been the writer's privilege to know and appreciate Star Island for over twenty-six years, but Miss Rode's reaction to this place and the meetings made him realize more than ever the beauty of the island, the wonderful meaning of the meetings, the huge opportunity that island "set in a silver sea" has in creating and moulding in young people's hearts and minds a deep spiritual force which if properly cultivated will result in a loyalty never before realized in our Free Fellowship.

"The new Haven Conference" was reported upon by the Field Secretary, after which the meeting resolved itself into a Group Conference, while the Associate Alliance Board met in session in another room. "Local Missions" were discussed,

an outline of these was presented, and a committee was authorized to be appointed to study this matter. The other subject discussed was Universalist-Unitarian Co-operation. Mr. Robinson of Palo Alto spoke on this subject, reviewed an investigation he made last spring looking forward to some concrete getting together of these two liberal bodies. As a result a committee was authorized, and since then the nucleus of this committee has been appointed with Mr. Robinson, chairman; Revs. Edson Reifsnider, E. B. Backus of Los Angeles, and Frank Fay Eddy of Eugene. They will add some lay members and proceed.

At the Los Angeles City Club on October 9, the Field Secretary met at a luncheon conference with seven of the eight Southern California ministers. Several matters were discussed with the view of closer co-operation and co-ordination of work and effort. The forthcoming visits of Drs. Drummond and Laurance were planned for, the development of a "Star Island" for this Coast was discussed, the local mission was studied and tentatively approved, the neighborhood meeting plan explained and the ministers' co-operation pledged. It was also voted that a Ministers' Institute be held a day or two preceding the Biennial Conference next April. It was one of the best meetings the Secretary has ever had the privilege of attending.

Resolution adopted at the Northern California Division of the Pacific Coast Conference of Unitarian Churches, San Jose, Calif., October 13, 1923:

"The Northern California Division of the Pacific Coast Conference of Unitarian Churches endorses the People's Movement for International Peace and commends it to all its ministers."

Field Secretary's activities during October: October 1, Oakland Chapter; 2, San Jose Chapter; 4, San Francisco Men's Club and Chapter, 6, conference with Mr. Abel relative to some promising development of Hollywood Church, especially as to possible purchase of a lot; 7, attended services at Neighborhood Church, Pasadena, conference with minister and some of the workers; in the evening, Long Beach

Chapter; 8, visit to Santa Ana with Mr. Backus, relative to reviving work there; 9, conference ministers Southern California, 12-13, Central Sectional Conference, San Jose; (15) luncheon conference; Child Welfare Research Station Committee; (18) Pacific Coast Conference Directors, in evening conference Mr. Robinson relative to better co-operation with Universalists; (19) a day at Berkeley, lunch with Dr. Wilbur, conferences with Rev. Edson Reifsnider, Mr. Harvey Loy regarding music for local missions, organ recital, conference with officers Northern California Federation Y. P. R. U., Berkeley Chapter meeting; (23-24) at Eugene; (24-26) at Salem; (27-28) Victoria; (28-29) Vancouver; (30) Bellingham; (31) Seattle.

Dr. William I. Laurance, Secretary of the Department of Religious Education, is to be on the Coast from January 1st through April. He will lecture at our school in Berkeley, and during that period will visit the church schools in Central California, later making a round of those in the South. Following the Biennial Conference in April, he will start North, calling at our churches in Oregon, Washington and British Columbia, returning to Boston via the Canadian churches. During November and December Dr. Laurance will conduct local Institutes at some fifteen churches in the "Middle West."

Another visitor whom we shall also welcome during the winter months will be Mrs. Minna Budlong, Field Secretary at Large for the Women's Alliance. Mrs. Budlong will come to the Coast during February and will be in attendance at the Biennial Conference.

During November and part of December we are to welcome Rev. William H. Drummond, Secretary of the International Congress of Free Christians. Dr. Drummond is making a world tour of all Liberal Churches, having already spoken at several points in the East. He reaches Pasadena, November 3, and has appointments there as well as at Los Angeles, Long Beach, Redlands, San Diego and Santa Barbara. He will then proceed north to meet appointments in Central California, and the day following Thanksgiving will go to

Portland, Seattle, Victoria and Vancouver, sailing for Japan December 13 from Seattle.

THE SECOND MILE

The second mile of the Unitarian campaign By and With Young People is beginning. Nine objectives were formed last January at the opening of the campaign. One of them was gloriously attained—500 young people at Star Island. From that high peak of attainment and inspiration—Star Island—we go forward "shoulder to shoulder" with all of our nine high purposes blazoned on our banners and burning in our hearts, but the three greatest of these stand out higher than the rest and are written on three gateways which mark the journey. On October 1st we pass through the first gateway entering upon the period of "Our Faith." Between now and Christmas the young people everywhere are seeking to answer the question "What does my liberal religion mean to me?" To help in this quest, a leaflet entitled "Our Faith" has been written in collaboration by several of our most able ministers. It offers a basis for discussion, study, and activity. If its suggestions are thoroughly followed, ample material will be found for programs for every society during the next three months. Perhaps its suggestions may lead to other ideas along this line which are more appealing than those found in the leaflet.

The Second Gateway is Community Service, marking the period of January and February. Freedom of religion puts us into the position to be of the greatest service. What are we going to do about it? It is in the power of us all to help those less fortunate than ourselves and particularly children. The Social Service Department of the Young People's Religious Union has sent out to each member a leaflet describing opportunities for Child Welfare. To the president of each society and to the minister of each church has gone in addition, suggested program for meetings with a variety of choices. During the business meetings of October, November and December will be a chance for reports by individuals on local conditions, so that when January ushers in the Community Service period, all mem-

bers will be in a more intelligent and sympathetic frame of mind toward the problems to which, in the programs of meetings they will answer the question "What can we do to help?" Address all communications regarding Social Service to Mrs. Arthur T. Brown, Chairman Social Service Department of Y. P. R. U., 16 Beacon Street, Boston, Mass.

Training for Leadership is the third period of the Second Mile, beginning with Young People's Sunday, February 24th, and lasting through the rest of the year. This period will seek to answer the question "To whom shall I pass on my present responsibilities and how shall I make myself worthy to assume greater ones?" To this end it is essential to understand how to cultivate the qualities that are necessary in a leader, and to become familiar with the workings of the immediate environment with which we are concerned—our young people's society and our church. At an early date, campaign headquarters will send out more definite information on this subject.

In starting this year of quest and achievement, we strongly recommend that every church hold a joint meeting of all members at which a spokesman from each organization shall explain the hopes and purposes of his society for the year. This will help everybody to work to a common end.

The minister can be an inspiring leader and guide in this whole quest. Many a layman and laywoman has a vital faith which in a simple earnest talk they can help others to find so that members of the League, Alliance and similar organizations should be found ready when called upon to help with information and guidance about Social conditions and projects, and knowledge of church administration and leadership.

A glorious year is before us. A quest that will not fail if we go forward not alone—but together!

The League takes pleasure in announcing the appointment of Laurence C. Staples as its Mid-Western secretary. He thus succeeds Robert B. Day, who has entered Meadville to study for the ministry.

Mr. Staples is President of the

Young People's Society and a member of the board of trustees of All Souls' Church of Washington, D. C., and Secretary-Treasurer of the Washington Chapter of the League. He attended, as a delegate, the second and third institutes at Star Island and our recent convention at New Haven. Experienced in parish problems and conversant with denominational activities, he is well equipped to render friendly and intelligent service to the chapters of the Middle West.

"STUDENTS' FEDERATION OF RELIGIOUS LIBERALS"

(Organized at Star Island, July, 1923.)

PURPOSE AND OFFICERS

1. To unite for fellowship and mutual helpfulness students in the colleges and universities of the United States and Canada who acknowledge allegiance to the ideals of unselfish service and who wish to promote the influence of liberal religious thought.

2. To promote, by conferences and otherwise, the better appreciation of the duty and opportunity of Unitarian and other avowedly liberal churches in college towns, and to strengthen such churches by personal service.

3. To promote the formation with colleges of clubs and groups of liberal students in the interest of progressive ideals of truth, worship and service.

Resolution passed by the General Conference at New Haven, Conn., September 11-16, 1923:

"That the Conference records with satisfaction the skillful preparation for the assembling of delegates in this Yale University, the excellent provision for invaluable social contacts, and the unusually large number of laymen and ministers present, made possible by the concentration of the meetings of the Laymen's League and Ministers' Institute. To the Laymen's League the Conference wishes to express its grateful appreciation for its generous and skilled participation in making this meeting a success, and the Conference desires further to express the wish that a way may be devised by which, at future meetings, it may be a worthy, as well as satisfactory beneficiary of the participation of the Laymen's League."

Scriptures of Mankind

Eternal Life Here and Now.

(Arranged by Rev. Clarence Reed.)

We are dwellers on a star and within the precincts of heaven.—*Bruno*.

There is not a moment in any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory.—*Ruskin*.

It is the end we aim at, the object we strive for, the ideal we set before us, that gives value to what we do, and to what has been done by us and others.—*Jevons*.

The values that abide, that stand criticism, are that staking of oneself upon the truth and worth of one's ideal which is faith; that aspiration and forward look which is hope; that sum of all social charity, sympathy, justice, and active helpfulness, which is love.—*Tufts*.

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;

To defy Power which seems omnipotent;
To love and hear; to hope, till Hope creates
From its own wreck the thing it contem-
plates;

Neither to change, nor falter, nor repent;
This is to be . . . good, great and joyous,
beautiful and free;

This is alone Life, Joy, Empire and Victory.
—*Shelley*.

Not endless life, but endless love, I crave,
The gladness and the calm of holier springs,
The hope that makes men resolute and brave,
The joyful life in the great Life of Things.
—*Call*.

To have thrown all prudence and forethought
away

And for once to have followed the call of the
soul

Out into the danger of darkness, of ruin and
death;

To have counselled with right, not success, for
once,

Is glory enough for one day.

It is glory enough for one day

To have dreamed the bright dream of the reign
of right,

To have fastened your faith like a flag to that
immaterial staff

And have marched away, forgetting your base
of supplies.

And while the worldly wise see nothing but
shame and ignoble retreat,

And though far ahead the heart may faint and
the flesh prove weak,—

To have dreamed that bold dream is glory
enough,

Is glory enough for one day.

—*Carruth*.

From the Churches

BERKELEY.—On the last day of September our pulpit was filled by Mr. A. Heath Onthank, his subject being "The College Student's Religion." Rev. Dr. MacCauley conducted the service leaving the laymen the sermon alone. In speaking of the influence of college life on religious views of earlier life he admitted that contact with wider intellectual and social life were apt to disturb, this and freedom from restraint led to a period of doubt. On the other hand the spirit of self-sacrifice, teamwork and the enlargement of vision were helpful. Religion of value must square with his newly awakened intellectual power, then it must bring him leadership and inspiration, and must awake in him a desire for worship.

Mr. Leavens preached for the month of October, culminating in a highly suggestive sermon on "The Growing Christ" on October 28th. The meeting of Hosmer Chapter on October 19th was the largest on record. Sixty men partook of the dinner, and heartily enjoyed the two admirable addresses.

The address of Dr. S. M. Augustine on "Evolution" was so highly regarded that the *Berkeley Gazette* printed it in full, dividing it between three successive numbers.

FRESNO.—Mr. Clayton has in several recent sermons discussed the attitude of the Fundamentalists. On October 7th he touched upon their war on liberty in the ranks of orthodox churches. "The Fundamentalists' attack is not directly against Unitarianism, but rather against the liberals in the orthodox churches. The Liberals are invited to leave and form their own church, or go over to the Unitarians, neither of which steps do they seem inclined to take."

Utilization of the civic auditorium for Sunday evening public forums has been considered by our congregation. The plan would be to have the forums conducted by a committee of citizens for the discussions of problems of general interest. Mr. Clayton is sounding out opinion in the city before taking any definite action.

LOS ANGELES.—Mr. Backus, fresh from his six weeks spent in the East, occupied the pulpit on September 30. His subject, "High Lights of the Convention," was an interesting resume of the doings at New Haven, and all are gratified that other organizations think so well of us.

October 7 we were further interested to hear about "New Hells for Old."

October 14, "Sermon on Religion Outside the Church."

On the 21st, Mr. Backus gave the first of a series of eight lecture sermons on "The New Psychology and What It Can Do for Us." "The Subconscious Mind" was the subject for this day and proved a popular one, if numbers who came to hear it is a guide.

The first regular meeting for the year of the Women's Alliance was held October 4. October birthday was celebrated, with Mrs. E. A. Tufts as luncheon speaker. She greatly pleased the Alliance by giving excerpts from "Reminiscences of Mrs. Adelaide N. Wood," her grandmother, who inaugurated the birthday celebration custom.

After a spirited business meeting the members who took vacations out of the city recounted their experiences at old home mountains, etc.

October 11, "The Deaf and Blind and Their Problems" was most interestingly presented by Mrs. Agnes Ames Wheeler. Miss Catherine J. Morrison told of her work among the blind and Mr. J. E. O'Hara, a blind ex-service man, gave a description of his work for the benefit of other service men. The new Year Book was distributed on this occasion.

At the October 18 meeting of the Alliance, Mr. Backus gave the first of his series of reviews of books of current interest, taking H. G. Wells' "Men Like Gods" for his talk.

The work of the mornings, the sewing for the Needlework Guild of America, will continue until the annual in-gathering, November 5th.

The young people of the Fellowship took supper together, afterwards attending the services at the Japanese Buddhist Temple.

The Unity Club gave a successful dinner October 19.

OAKLAND.—A good month in sermons and attendance. Mr. Reed is to give in November a series of addresses on "The Evolution of Modern Religion." Subjects, "From Genesis to Geology"; "From Noah to Gifford Pinchot"; "From the Tower of Babel to Comparative Philosophy." On Nov. 25th, Rev. Wm. H. Drummond of London will occupy the pulpit.

The evening services in November will consist of a series of lectures by prominent scholars on the influence of evolution upon the progress of modern thought. The topics and speakers will be: "Evolution and Astronomy," Prof. W. F. Meyer; "Evolution in Human Thought," Prof. J. V. Brietwieser; "Evolution and Biology," Prof. S. J. Holmes; "Evolution and Geology," Prof. W. F. Bade.

PALO ALTO.—The Unitarian church announces a series of Sunday morning addresses to be given at the usual hour of morning worship. The contribution of the sciences to practical religion and to the broader aspects of human welfare will be outlined by men who have given much thought to the wider significance of their special fields of investigation. Dr. David Starr Jordan will give the general introduction to the series, Prof. David L. Webster will speak for physics, Prof. C. D. Marx for engineering, Prof. S. D. Townley for astronomy, Prof. Gordon Ferris for the biological sciences, Prof. W. R. Miles for psychology, Prof. E. M. Hulme for history, Prof. W. G. Beach for sociology, and the Rev. E. A. Robinson on the contribution of religion to science. The meetings so far have been well attended.

PORTLAND.—Mr. Eliot's sermons for October have been on "Divine Dissatisfaction," "Divine Desire," "God's Price," and "The Perfect Work." Pending the construction of the new edifice the congregation meets at the Women's club building, 448 Taylor street. Dr. Griffin of Reed's College is addressing the Men's Club on "Fundamentalism and Evolution."

The Woman's Alliance resumed its semi-monthly meetings in the public library building on October 2nd.

REDLANDS.—The Redlands Church opened September 30th, after the long summer vacation. There have been two meetings of the Alliance. Work has been done for the invalid soldiers at Arrowhead Hospital. We have some Red Cross work to do for Japan and later there will be food sales. The first Wednesday evening of each month is Literary and Social.

The success of the Sunday Evening Hospitality meetings last year led to their continuance this year. The first one was held as a welcome to the Rev. and Mrs. Edward H. Brenan, who have spent the summer at their old home in Massachusetts, and attended the Yale Conference. Mr. Brenan preached during October a series of sermons suggested by the book, "Our Fear Complexes," by Dr. Williams and Dr. Hoag. Among his topics were "Health and Auto Suggestion," "Dreams and the Ideal."

SACRAMENTO.—As October draws to a close the Sacramento Church looks back upon two months of the new church year as months of accomplishment. The year opened with a printed calendar of the program of the Women's Alliance meetings on the last Saturday of each month, being sent to all Alliance members, and a printed church calendar, giving an outline of the Sunday School courses for the entire year, the sermon topics for the fall months and the social events for the fall months, being sent to all church members and others who might be interested. The meetings of the Women's Alliance bid fair to crowd the church, both the September and the October meetings drawing out upwards of two hundred people. A card party given in October by the Alliance netted their treasury the tidy sum of \$125.

The Sunday School enjoys a distinction that we believe to be unique—we have more teachers than we have classes. They are regular in their attendance and faithful in their preparation of the lessons. The result is, the Sunday School is growing by the addition of from one to three new faces each Sunday. The minister calls on the parents of all new pupils, as well as

upon the families of the "stand-bys." The children turned out in no small numbers for a happy Hallowe'en party on the 26th, in which the church people joined also.

The church congregations continue to hold up well, in spite of the tempting October weather.

Quite a little interest is being shown in a series of sermons on Unitarian belief. Two of the daily papers print summaries or extracts from the sermons regularly, and one week both of the papers commented editorially (and favorably) upon the sermons.

SEATTLE UNIVERSITY CHURCH.—Our members began their normal autumn activities with sorrow in their hearts because of the loss of Professor Start, whose companionship and whose inspiration and whose fidelity to all the ideals of the church contributed so much to make hope, joy and a spirit of unity the church's characteristics since its origin ten years ago. He was President of the Board of Trustees during the whole period, and all the church's usefulness and interpretations of spiritual purpose lay very near his heart. His place as a member of the board has been taken by Mr. H. H. Benton.

Rev. and Mrs. Perkins went to England in June, leaving Seattle June 13 for a leave of absence of four months. The church was closed during the month of August, but of the other Sundays until October 7, when Mr. Perkins had returned, services were held as usual. Professor Hart conducted services on three occasions. On other Sundays three Congregationalists, one Presbyterian and one Methodist, friends of the church though not in its fellowship, served the people with great satisfaction.

Professor Start died October 3 and the funeral services were held in the church, which was filled, with many people standing, in the tribute to his life and service, not alone for the church but for the University and community as well.

At a meeting of the Women's Alliance Mrs. J. F. Beede was elected president in the place of Mrs. Lantz, who had left Seattle during the summer.

SAN FRANCISCO.—In October, Mr. Dutton preached four fine, helpful sermons on "Intimate Aspects of Religion," the first, on "Christian Discovery," the second on "The Irrationality of Christianity," the third on "Renamed Christians," the fourth on "Silent Sanctuaries."

The Channing Auxiliary gave a formal reception on October 1st to Miss Emily Wade, a former president. Miss Wade is here after five years of work with the Near East Relief. The former presidents and the members of the board assisted Mrs. McGaw in receiving. The decorations were very beautiful.

On October 15th Mr. Dutton held the first Book Review of the season. It was well attended and all were interested in a spirited review on "The Dance of Life," by Havelock Ellis.

The Society for Christian Work held its first October meeting on the 9th. Miss Mary McEwen had a large audience to hear her recount her experiences and pleasures in a trip to Alaska.

On October 23rd we had an evening meeting to celebrate our fiftieth anniversary. It seemed fitting, as the society originally was the women and men of the congregation, that we invite the men to our church today. Mr. Murdock opened the program with some of the happenings of the early days of the church and of the society which was formed by Dr. Stebbins in 1873.

In 1880 the women joined "The National Alliance of Unitarian and Other Liberal Christian Women," of which it is still an active member. It has had sixteen presidents. All gave honor to five past presidents present. Mesdames Bee, Stebbins, Curtis, Lyser and Patterson.

Mr. Dutton made us all happy by his felicitations, he gave great praise to the society, and expressed much appreciation for their loyal work. Mrs. Lord sang charmingly, accompanied by Mrs. Patterson, the audience joining in the choruses of several familiar old songs. Miss Olive Hyde, Mrs. Westerfeld and Miss Dall played several delightful trios for violins and piano. Miss Meise gave two fine piano numbers. After the program the company went down stairs and enjoyed an hour of dancing and

were refreshed by delicious punch. It was a very simple, pleasant celebration.

WOODLAND.—Things are looking up in Woodland! We were rejoiced to learn that our congregations on Sunday evening are pressing the morning congregations in Sacramento in the matter of numbers. For the first time in many, many months the church is enjoying, not merely inspiring sermons, but the pastoral care of a minister and the interest and co-operation of the minister's wife. While the church, naturally, is disappointed in not having a resident minister, the members all feel that Mr. and Mrs. Blake take the same keen interest in the church that they would if they lived among us instead of in Sacramento. This feeling is reflected in a renewal of enthusiasm for church work. Even the young people are catching the spirit, and while it is a long time since we have enjoyed a Sunday School or a Young People's Society, the young people are attending the Sunday evening services. Good news may be expected month by month from Woodland.

Sparks

A critic of our churches says that they are "dominated by a lot of old hens." Does he refer to the lay members."—*Nashville Southern Lumberman*.

An excited gentleman dashes into a store. An assistant inquires:

"Do you wish anything, sir?"

"Yes, I have lost my wife!"

"Mourning department on first floor."—*Kasper* (Stockholm).

"What have you in the shape of cucumbers this morning?" asked the customer of the new grocery clerk.

"Nothing but bananas, ma'am," was the reply.—*Christian Register*.

"A new automobile has been designed to be driven from the back seat." And lots of husbands will rise to inquire: "What's new about that?"—*Pittsburgh Chronicle Telegraph*.

He—I wish I were a girl so that I might kiss you.

She—I wish you were a man so that I might be willing to let you kiss me.—*Boston Transcript*.

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Through the generous endowment of the late Henry Pierce there has been established a loan library for the use of ministers regardless of denomination, and for all applicants of whose responsibilities the Librarian is assured. Ministers at a distance will be supplied by paying postage one way. Address Miss Martha Barth, Librarian, Franklin and Geary Streets, San Francisco.

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Adams: "The Founding of New England." Sir George Arthur: "Letters of Lord and Lady Wolsely."

Bennett, Arnold: "How to Make the Best of Life."

Edward Bok: "The Man from Maine."

Gamaliel Bradford: "Memoirs of Travels."

C. S. Chapman: "Spanish History of California."

Buckham, J. W.: "Progressive Religion in America."

A. B. Cleland: "American Period of California."

Louis C. Cornish: "Transylvania in 1922."

G. Stanley Hall: "Life and Confessions of a Psychologist."

E. W. Hopkins: "Origin and Evolution of Religion."

Octavius T. Howe: "Argonauts of '49."

M. A. DeWolfe Howe: "Memories of a Hostess."

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David Starr Jordan: "The Days of a Man."

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Great deeds of benevolence, great acts of generosity, no doubt produce a great deal of joy and make many hearts light; but "a humane consideration, a rational and habitual indulgence for others, evinced by an uninterrupted sweetness of manner," does more for the substantial and abiding comfort of human life. The causes of great happiness or misery are only occasional. It is the little occurrences of every day, which considered in themselves may appear insignificant, that go to make up the amount of human enjoyment or misery. It is very seldom that you have an opportunity of saving the life of a fellow-creature; but every day you may make some little contribution to the happiness of those with whom you associate, either by a kind word or an encouraging smile. You are not often called upon to submit to a great injury, or to forgive a determined enemy; but also every hour of every day some little forbearance is to be practiced, some little petulance of temper is to be pardoned.

—*Dr. William H. Furness.*

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God our Father. Man our brother.

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It is surprising how practical duty enriches the fancy and the heart, and action clears and deepens the affections. Like the run into the green fields and morning air to the fevered limbs and tightened brow of the night student, it circulates a stream of unspeakable refreshment, "and renews our strength as the eagle's." —Martineau.

Editorial

At a recent meeting at Berkeley Prof. W. S. Morgan, who chanced to have been one of the burned out in the disastrous fire, in a burst of appreciation and gratitude for the uniform sympathy and helpfulness extended from near and afar exclaimed: "I almost pity those who were not burned out." So overwhelming had been his experience of the kindness of his fellowmen that it had left his material loss an unimportant circumstance. And is not such an occurrence a revelation of the superior value of spiritual considerations? The source of sympathy and consideration is human good-will—the love that we feel for one another. No one is poor who has love in his heart. Here religion is rooted, here is eternal life.

Another year is near its end. We approach the Christmas season, and shall we not think of its deep significance? Individually and internationally what can equal in value the extension of good-will in the hearts of men?

The year that we are leaving behind has been deeply shadowed by hate and distrust. Civilization itself seems threatened by the spirit of hate and the lack of faith. The peace we yearn for cannot be reached while hate abides, and the hope of mankind is in the good-will proclaimed of old and still to be attained.

Instead of good will to men we have class consciousness, envy and antagonism. Revolt is applauded and rebellion is encouraged as the only way to right wrongs and establish fancied rights. The steady gain of man and greatly bettered conditions are ignored and the un-

der man is prodded to gain advantage by wanton destruction of property and ruthless appropriation of rights.

Good will is also manifested in kindly feeling and helpfulness to others. It is opposed to narrow and engrossing selfishness. The people of these United States rarely miss a chance of proving practical good will. They are generous and unstintedly given to relief.

The politicians are timid and seek safety. They are afraid of entanglements and shirk international responsibilities. We should always be ready to bear our part and take the consequences. We want world peace and cannot afford to leave undone anything that will promote it.

Good will has also an element of patience much needed in these strenuous times. The world suffers from over-much destructive criticism. Tearing down springs from intolerant disapproval that can see no good in anything. Nothing that is right or even improveable and so it is not worth while to seek to strengthen and develop the good we have inherited. The only hope is in some new order of things, some different system. Evolution that has slowly led to the established order must give place to revolution and we are called to fight for a glittering theory and incidentally to hate those who seem to be favored by present practices.

As professed liberals what attitude should we take to those who have little good will to all? Surely we would abide with the Golden Rule and be generous and kindly. But we would not ignore facts nor deal in mush or gush. We can stand modestly by the truth that is given us to see, without feeling it is the whole or the only truth. It is ours or we would

not stand by it, but we can spare sympathy for those who may not at all sympathize with us. And we can learn of them in loyalty and willing sacrifice, and wish them well in every pure purpose and worthy effort. If we are true to the better implication of our position we will go forward in proclaiming our faith for the signs are many that there is a growing responsibility resting upon us. The world will be free, and it will miss much if it is not also religious. It is for us to show that freedom is not inconsistent with true religious feeling and upright and aspiring life.

In the November Bulletin of the Portland Church, Rev. W. G. Eliot, Jr., refers to what shall distinguish the churches called Unitarian, enumerating their freedom from ecclesiastical authority, their freedom from superstitious thought and practice, their freedom from creed subscription for church membership and their freedom from doctrinal error (insofar as they have it), and then adds:

But a thousand-fold more important is the distinction that shall come when, and only when, the churches called Unitarian have proven to a skeptical and reactionary world that their freedom is not their chief distinction; that their chief distinction is the truer and richer life that their freedom has made possible. Of what avail for one church to be freer than another if it is therewith less of a church in the quality and depth of its spiritual life? Freedom should make possible a nobler Christian fellowship than has ever been known since the beginning; it should further the recovery of "the lost radiance" of early discipleship; it should make way for deeper spiritual experience, innumerable genuine conversions, a more intelligent human sympathy and understanding and a more

thorough social practice of the presence of God!

"That is a challenge to make any sectarian self-complacency in these churches impossible, and all sectarian truculency dumb. But it is a challenge these churches dare not refuse on peril of their life—any life worth living, or making sacrifices for."

Giving at Christmas is subject to abuse but happily persists in spite of danger. One feature is exempt and must not be neglected. Whatever we fail to buy we must not neglect the good habit of helping along the wonderful work of the Tuberculosis Association through the Christmas Seals. In fifteen years the death rate from consumption has been cut in half. It can be stamped out entirely. Do your part. Buy liberally!

In San Francisco, the Community Chest relieves us from stamp buying, but we must visit the exhibits provided and strengthen the propaganda for stamping out.

December 9th, let it be remembered, is set apart as Laymen's Sunday, and insofar as it is so observed a special responsibility rests upon the laymen who take part. It is an opportunity not to be taken lightly, and unless it be held to high purpose and consecrated to the best it will prove disadvantageous to all concerned. Opportunity unimproved is opportunity abused. If the ministers can be given real relief, and also find assurance that a genuine desire for service is joined to ability to effectively render it, it is well, but if the purpose is to show off and if observance is cheapened much harm may result. Let sympathy and modesty control and the result will be increased sympathy with the normal and increased modesty on the part of the layman who dares.

—C. A. M.

Notes

C. F. Harland of Los Angeles on Nov. 1st addressed the Pomona church on "Reincarnation and Karma."

Rev. Thos. Clayton of Fresno spoke on November 18th on the "Creative Power of Imagination."

Very gratifying is the season of prosperity being enjoyed by the church at Los Angeles. For several weeks every seat has been filled and added chairs called for.

Rev. O. J. Fairfield says: "We can do better with a pain or hardship than to 'grin and bear it.' If it cannot be cured and must be endured, we can bear it and not grin—smile, perhaps."

Rev. Dr. Earl M. Wilbur, president of the Pacific Unitarian School for the Ministry, is at present conducting the union Bible class of the Congregational and Unitarian churches of Oakland.

The Carnegie Corporation has granted \$85,000 for dental research conditioned upon the University of California raising \$20,000 in five years. The quota for two years has been provided. San Quentin prison is being principally utilized in the research work.

The Federal Council of the Churches in America and fifteen national organizations of women are pressing the coming session of Congress to inaugurate a Child Labor amendment to the Constitution. Over a million children are being robbed of their rights.

At the meeting of the Channing Auxiliary, held on November 5th, the society voted a gift of \$60 for the support of one orphan for a year, and individual contributions of sums of varying size were also made by the members. In all, six orphans are now supported by the San Francisco Church.

Very interesting and very attractive in form is the historical sketch of the First Unitarian Society in West Newton, Mass., which was written by Lawrence Shaw Mayo in commemoration of the seventy-fifth anniversary of the founding of that society. The present beautiful church edifice was dedicated in 1906.

Services for the coming year at Salem, Oregon, will be held at the Woman's Club building, Cottage and Center streets, one block north of the old location.

Rev. W. G. Eliot, Jr., of Portland, in addressing the Jackson Club on October 25th, declared that America has shirked its responsibility by not entering the League of Nations. Its value was proved in the Greek-Italian imbroglio.

The World's Work for November quotes Shailer Matthews of the University of Chicago as calling the present struggle "the Reformation over again, with the Fundamentalists defending the position then held by the Catholic church."

Dr. Aurelia Henry Reinhardt, president of Mills College, and also head of the American Association of University Women, addressed a large audience at the noon service in King's Chapel, Boston, on November 2nd, on "Education in Its Relation to Life."

It was a pleasant experience to have a visit at our San Francisco Headquarters from that seasoned and loyal Unitarian of Lowell, Mass., Mr. Thomas H. Elliott and his attractive companion, Mr. H. M. Hazelton of Marlboro. They enjoyed Puget Sound and were to enjoy Yosemite, but neither would be expected to outshine Star Island.

Rev. W. H. Drummond in his address at Los Angeles on November 4th, said that "freed by the war from ancient allegiances, the new countries of Middle Europe are throwing off the traditional religious affiliations that have been imposed upon them and are beginning to develop along broader lines."

"All over Europe there are those with whom Unitarians may exchange the greatest sympathy and fellowship. France has 600 Protestant ministers, 200 of whom are avowedly liberal. They are oppressed, however, by the prevailing self-centered attitude of France and we can only hope that time will effect a cure for a position that today stands as a positive menace to the reconstruction of Europe."

Seven thousand young people, members of 200 junior religious societies, are asked to write their own creeds at the end of a three months' study of Unitarian principles.

Ninety-three per cent of the students in Willamette University are members of Christian churches or have affiliated with some denomination. Twenty-one denominations are represented.

The Laymen's League of Eugene, Oregon, during the coming year will provide for a course of Sunday evening lectures upon various aspects of modern thought and the trend of civilization, science and religious modernism as well as the usual social affairs sponsored by the league each year.

Rev. Clarence Reed says: "Whoever reads the Bible with an inquiring and open mind cannot fail to discover that there has been evolution in the ideas that men have had of God. A radical difference exists between the conception of God to be found in the book of Genesis, when compared with the ethical idea of God as expressed in the book of James."

Dr. David Starr Jordan spoke at Alameda on October 27 on "Science and Religion." "Science in the usual sense is tested knowledge arranged in an orderly manner."

"Wisdom is not truth, but knowing what to do next; virtue is doing it; superstition is believing what you know is not so.

"Religion is the main spring of character. Science stimulates reverence because it shows what the works of God really are—the immensity of the universe and, equally impressive, the infinitely small. Science photographs the orbits of planets, but also the orbits of electrons in atoms.

"Pure religion is to visit the fatherless and the widows in their affliction and to keep one's self unspotted from the world. The world religions like Buddhism and Shintoism are not religion, nor are sects and subdivisions of sects.

"Organizations and institutions are not religion. Usually the more organization, the less religion. Ceremonies, symbols and vestments are not religion

though some people find them aids to religion as cripples use crutches in order to walk.

"Science expands the mind, stimulates reverence, and teaches us what the works of God really are."

Milan C. Dempster of Berkeley has won a scholarship in the theological school of Harvard university, and is also acting as student pastor at King's chapel, the historic Unitarian church of Boston, under Rev. H. E. B. Speight.

Rev. Oliver Jay Fairfield, on October 21st, preached on "Perfect Mental Freedom" as essential for true religion:

"Altho here in America there may be no one who would not uphold civil liberty, equality before the law and freedom from external control, there are many in America who have never been told that they should be free also in their religion.

"The greater boon of religion liberty, freedom in all religious experiences and emotions is still to be won by many. They are not free.

"The mind is held in bondage, in fealty to creed or book or tradition of the past. They cannot think a new thought if it goes contrary to the teaching of their church. Nor are they free to follow the fresh promptings of the spirit for the newer revelations God has in store for his free children. He is the free man whom the truth makes free."

Rev. Clarence Reed on November 4th preached on "From Genesis to Geology." "Liberal Christians study the Bible as they do any other book of ancient literature. They have found that the book of Genesis contains two accounts of creation and that they contradict each other. These accounts are undoubtedly fragments of ancient myths, being the result of the endeavors of Hebrew thinkers to explain the origin of the universe and life.

"In place of blindly believing the teachings of Genesis in regard to the creation of the earth, all modern thinkers frankly accept the discoveries of the geologists. In the face of the evidence obtained through the study of geology, they could not believe the accounts in Genesis even if there were a thousand

texts in the Bible to support them. Any statement is true, not because it is in the Bible, but on account of the fact that it has been verified by reason and experience."

Rev. Thomas Clayton on October 14th preached on the "Conquest of Fear." "As man comes up the scale of civilization he gets rid of fear. He has less and less use for it. 'The progress of man,' says James, 'is characterized by nothing so much as the decrease in frequency of the proper occasion for fear.' A free man lives under the guidance of reason and is impelled by love, and not led by fear.

"We have our civilization and our religion to free our lives of fear. As we get rid of it we grow in grace and in goodness. But with fear within, it is almost impossible to reach the free life of a child of God."

In a recent sermon at Sacramento, Rev. Berkeley Blake said: "The world today does not need new discoveries in the world of science. It needs a new discovery of God in the hearts of man. The world is in a state of transition. It has passed from the old thought of needing God because he is an autocratic being, whose anger must be appeased and whose favor must be invoked by prayer and flattery. It is still standing on the border land of the larger thought of God as a being whom we need in our daily lives, not for special favors, but for the wholesome and natural growth of the soul, just as the body needs sunlight and water and nourishing food. For there are spiritual laws, and there can be no wholesome growth if either is violated. And one of these spiritual laws is that man must search and feel after God, with his whole heart, and soul and understanding."

True Worth

True worth is in being, not seeming;

In doing, each day that goes by,
Some little good—and not in dreaming

Of great things to do by and by.
For, whatever men say in their blindness,

And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

—Alice Carey.

Contributed

Sarah A. Brown

William H. Carruth.

For fidelity and length of service not many Unitarian workers surpassed the subject of this sketch. Born in Buffalo, N. Y., where her father conducted a private school, she was taken at the age of five to the Brook Farm Community, of whose notable members she had clear memories. After this year in West Roxbury her father entered the Unitarian ministry at Fitzwilliam, N. H., where her youth was spent. She graduated from the Salem Normal School and went with her family to Kansas, all zealous to help make the state free. While Mr. Brown preached in the Unitarian Church, Miss Brown taught in one of the basement rooms on week days. She rose with the growth of the schools, serving one term as County Superintendent and ten years as teacher in Haskell Institute, the Indian school at Lawrence.

Even when the church organization languished Miss Brown led in conducting a liberal Sunday School, from which sprang the Free Congregational Church in 1873, and in 1880 the present Unitarian Church. Early in the activity of the revived church Miss Brown took up the work of the Post Office Mission, one of the first in this field, where she continued to serve to the end. Thus she was widely known as a Unitarian missionary. She made her relation to her correspondents a personal one, often supplementing the printed sermon with a written letter. She was at the same time the connecting link in a wide family circle. "Aunt Sarah" came to be "aunt" to many scores outside the family proper.

Miss Brown was actively interested in many reform movements. At one time she was president of the Kansas State Federation of Women's Clubs. She was a personal friend of Susan B. Anthony and Lucy Stone, and her near kindred cherish the certificate of the National Woman's Suffrage Association honoring her as a pioneer. She rejoiced in the recollection that she had seen the triumph of three great reforms: emancipation, universal suffrage, and prohibition, and she had faith that the cause of

international peace would soon be won. She worked as earnestly as she could in the International League for Peace.

These public interests did not detract from Miss Brown's devotion to her home, which was with her sister, Mrs. Alfred Whitman, and, since her coming to California in 1912, with her nieces, Mrs. T. B. Sears and Mrs. Ray Chapman. At the funeral, August 15th, the service was read by Mr. Leavens and shared in by several nephews and nieces, closing with the benediction by Mr. Hosmer. Nothing could have been more fitting for this noble worker for the progress of mankind.

An Explanation

To the Editor of The Pacific Unitarian:

Dear Sir:

Some interest and comment have been evoked by the fact that I have joined the Unitarian Fellowship while retaining my membership in the Fraternity of Ethical Leaders and my post as Leader of the Ethical Society of Chicago.

In order to avert any possible misunderstanding on this head, will you kindly permit me to say through your columns that this step (rendered possible by the generous and fraternal courtesy of the officials of the Unitarian General Conference Committee) was taken at the behest of my own reason and conscience and exclusively upon my individual responsibility. So anxious was I to avoid even seeming to commit my fellow members in the Chicago Society, the Fraternity of Ethical Leaders and the American Ethical Union, that I did not consult with them or advise them of my intention, but simply announced the fact to them after deciding upon my course.

This course was rendered possible for me by the growing emphasis upon ethical thought and practice, and the complete liberty regarding matters theological and philosophical, which characterize the Unitarian Conference. They understood that the views which I have been expressing for many years, in my books and lectures, are unchanged. They required of me no acceptance of any view previously rejected, and no rejection of the distinctive teaching of the Ethical

Movement as I have voiced it. And they were aware that I have no idea of relinquishing my post as Leader of the Chicago Ethical Society.

At the same time, my colleagues in the Fraternity of Ethical Leaders (most of whom dissent from my judgment as to the consistency of my action) are unanimous in desiring not to be understood as endorsing the course I have taken. I therefore feel it due to them to make clear the fact of their dissent, and to give it publicity in this way.

It is accordingly to be understood that my action represents no change of policy upon the part of the American Ethical Union, or of my own Society; and that, while I have the happiness to know that it is approved by most of the members of the Chicago Ethical Society and many members of other Ethical Societies, yet others, who for various reasons think the step inadvisable, are entirely within their rights in so thinking, and are in no sense committed either by or to my action.

Very truly yours,
HORACE J. BRIDGES.

The Deaf and Their Problems

Agnes Ames Wheeler.

(Part of a paper given before Los Angeles Unitarian Alliance, Oct. 11, 1923.)

Nearly forty years ago I commenced supplementing the teaching of speech and "lip reading" to my two younger sons, who were born wholly deaf. We moved, at school age, to Northampton, Mass., and placed them in Clark School for the Deaf for a seven to ten years' course of study; lip reading and speech (no signs being used) were the only methods we used at school or at home. The intensive training in small classes, with the home supplementing, brought results beyond our highest expectations. My sons boarded at school, coming to us vacation and Saturday nights, returning to school for Sunday lessons. During the ten years' school life, we made many little evening parties for them and their class-mates, also inviting hearing children so that they might mingle often with hearing people. I consider the training they received in caring for

themselves, making their beds, keeping their rooms in order, regular hours for study, gymnastics, shop work, meals served with perfect etiquette, etc., combined to help mold their lives into an all-round development of mind and body and prepared them to go out into the broader life well equipped.

They entered the English High School and Manual Training School of Cambridge, Mass., with hearing children, doing the four years' work in three years, leading their class, and graduated from Harvard College four years later, the youngest son, only 23 years old, a tie for the first place in a class of mechanical engineers, *magna cum laude*, French, German and all other studies required for a degree. The other graduated, a special student, a civil engineer. Alexander Graham Bell is known as the inventor of the telephone, and the hearing world feel in his passing we have lost a great benefactor, but the deaf and those who knew his love and devotion to their cause think of him as the greatest philanthropist of the age. His father was a distinguished elocutionist, his grandfather corrected defective speech, and from his boyhood he experimented in the mechanism of speech and knew perhaps more about the technique of every vocal sound than any living person. He used to say that the invention of the telephone was an outgrowth of his work in phonetics, and that it was from his knowledge of speech rather than of electricity. When only 24 years of age he came to Boston from England, and was asked to explain how he made such a great success in teaching the deaf in England. His eagerness and enthusiasm, and above all his ability to get results inspired all who came in contact with him. When Dr. Bell came to this country, 96 per cent of the children were taught the sign language only; only four small schools taught orally, and there were more deaf children outside of schools than in all the schools combined. It is impossible to estimate what his life work has done for the advancement and improvement in the teaching of the deaf.

As late as 1887 there was no place in the whole world where one might go for

research in or for accurate knowledge about their education. Dr. Bell, with the money from the Volta prize awarded him by the French government, and other money which he added, formed such an institution, calling it the Volta Bureau for the Increase and Diffusion of Knowledge Relating to the Deaf. In 1890 he organized the American Association to promote the Teaching of Speech and Lip Reading to the Deaf and gave the Volta Bureau to the Association. People desiring knowledge about teaching the deaf speech and lip reading, or to know about the advanced methods that are now in use in the best schools for the deaf, have only to write to the Volta Bureau, Washington, D. C., and free of charge it will be sent. All honor and gratitude be given to dear Alexander Graham Bell for his work for and love of humanity.

Selected

The minister means for me a man whose word and example shut off all forms of selfishness and materialism, and leads me to think of the spiritual forces, love, hope, and duty, of God and my neighbor, of children and the coming generations, and of the salvation of human kind.

Any youth, who feels a trembling hope that he may possess such powers and longs to exercise them, should seek the best accessible training for the modern ministry.—*Charles W. Eliot.*

Psalm 1000

We thank Thee for all that Thou has made,
and that Thou hast called it Good!
For all the Glory and Beauty and Wonder of
the World we thank Thee!
For the Glory of Springtime, the Tints of the
Blossoms and their Fragrance;
For the Glory of the Summer Flowers, the
Roses and Cardinals and Clethra;
For the Glory of Autumn, the Scarlet and
Crimson and Gold of the Forests,—we thank
Thee!
For the Glory of Winter, the Pure Snow on the
Shrubs and Trees;
We thank Thee that Thou has placed us in the
World to subdue all Things to Thy Glory,
And to use all Things for the Good of Thy Chil-
dren.
We thank Thee! We enter into Thy work, and
go about Thy business.

—*Edward E. Hale.*

Field Secretary's Department

(Edited by Carl B. Wetherell)

During November the Field Secretary has met appointments in Seattle, Spokane, Portland, Salem, Woodland, Sacramento and Fresno. He has preached at Mills College on Sunday, November 18; has held conferences with Unitarian Headquarters directors and with the Advisory Council on the "Unitarian Mission;" has addressed the Oakland Chapter; introduced Dr. Drummond at a public meeting in Fresno and at a joint meeting of the Bay Chapters in Berkeley; has held a conference with the Executive Committee of the Northern California Federation, Y. P. R. U., and has had the privilege of directing the visitations of Dr. Drummond on the Coast.

About 1,000 persons heard Rev. E. M. Cosgrove give his final address in Clemmer Theater, Spokane, on Sunday, November 4. The Field Secretary was glad to be among those present and to observe first-hand the truly remarkable opportunity a Liberal Church has in the fine city of Spokane. Commanding as it does the whole great Inland Empire, so that such places as Cheney, Moscow, Pullman and other great Inland cities and centers of education might feel the definite imprint of Liberal Religion. That day will come—if we have the Faith to believe it will!

How proud we shall all be of the magnificent new building now progressing so rapidly at Portland—a church representing all that is good of the past, upholding all that is worth while of the present, and dedicated to all that is hopeful for the future.

And then upon the lot where for many years stood our building at Salem will arise an attractive church of which the Capital City will be proud and to which we feel confident will come many a person weary of the old order of things. Devotion, Loyalty, Perseverance will conquer—and, given an attractive setting, rich results should follow.

We do not often have the good fortune to greet, entertain and listen to a man of the liberal scope and attitude

of mind of Dr. Drummond! It was indeed a pleasure to have seen and met him and his good wife, and we anticipate our friends in the North whom he will have time to visit will agree with us. Dr. Drummond reached the Coast early in November—since then he has preached at San Diego, Pasadena, San Francisco and Oakland; has met evening appointments at the San Diego Forum, at Los Angeles, Redlands, Riverside (in the Universalist church, where presides our good friend, Mr. Selleck), Long Beach, Santa Barbara, Fresno, Berkeley, and at Alameda; he has addressed Alliance meetings at Palo Alto, San Francisco, Berkeley; has spoken at the Pacific Unitarian School, at Mills College, before the Exchange Club and Community Chest workers at Fresno, before the Northern California Ministers' Club, and was one of the speakers at the union Thanksgiving service in the Oakland Auditorium Theater.

One of the most interesting meetings was at Fresno, where about one hundred and fifty people were intensely interested in hearing Dr. Drummond tell of "the chaos in Europe and the way out." At the joint chapter meeting in Berkeley, attended by over fifty men from six of the Bay Chapters, Dr. Drummond reviewed conditions of our Liberal Churches in France, Germany, Hungary, Czecho-Slovakia and England. Before the entire student body and faculty of Mills College he spoke on "Christianity as an International Religion."

His schedule in the north includes Sundays at Portland and at Victoria and Vancouver, together with evening appointments at Portland and Seattle, from which place he sails for India on December 13. We wish him bon voyage, and we thank him for all he has done for us. May he return again—and perhaps he will write and tell us what he thinks of us! That would do us all good!

Rev. Gordon Kent, ordained in the First Unitarian church/ Alameda, on January 17, 1923, has formally applied for admission to the Unitarian Fellowship.

Rev. Edson Reifsnider of the Universalist Fellowship has made formal application for membership in the Unitarian Fellowship.

Plans are gradually being developed for the Unitarian Mission to be held some time in January at Fresno.

The whole idea was presented to the Fresno Church by the Field Secretary on November 21. The objectives of the Mission would be:

I. To *Broadcast* through the spoken word and printed page the *Principles of Unitarian Christianity*.

II. Strengthen the life of the Church where the Mission is held by (a) *stimulating* its members to *action* through preparation for this Mission; (b) *Creating a Church Consciousness* in the hearts of its members; (c) *Inculcating* a deep sense of *Loyalty* to the Liberal Faith on the part of all the organizations of that church; (d) Recruiting new members in a *Bond of Fellowship* with that Church.

III. To *Establish* a definite *Co-operative Enterprise* between all the Churches of the Central California District.

Details of the Mission such as speakers, subjects, schedule and the like are now being worked out. One thing is certain: All members of all church organizations are going to be "tapped" (an obsolete but telling word)!

All the League Chapters of the Laymen's League are asked to make a study of the World Court and of the League of Nations. The question as to whether or not the United States shall become a member of the Permanent Court of International Justice will be a vital issue at the coming session of the United States Senate. The opinion of each Chapter with respect to this court might be of great influence on the final decision of the Senate, and should be communicated to the Senators from our various States.

The project of our entering the League of Nations will not be formally before the Senate for action; nevertheless, in due course the subject of the League should have serious consideration.

A letter to all Chapter Secretaries has

been sent by the League's Secretary urging such a study. Here is something timely, vital, and well adapted to a frank discussion in groups of liberal-minded men.

Dr. William I. Laurance, Secretary of the Department of Religious Education, will reach the Coast early in January. For the first six weeks of his visit to us he will lecture at the Pacific Unitarian School, and will confer with teachers and parents of our church schools in Northern and Central California. During the latter part of February and for the month of March he will visit our church schools in the South. After attending the Triennial Conference in April, he will proceed north to render assistance to our schools in Oregon, Washington and British Columbia, returning East through Canada.

Rev. A. Wakefield Slaten of Chicago begins his duties at the Pacific Unitarian School early in January.

Mrs. Minna Budlong, Field Secretary of the Women's Alliance, reaches Vancouver about the middle of March. She will meet with all the Alliance branches on the Coast, attend the Triennial Conference, and will return East via some southern route, reaching Boston in time for the May meetings.

Layman's Sunday, Dec. 9.—Every Chapter is asked to co-operate by having, with the consent of minister and trustees, a layman take every part in the morning service that day.

Courage

I

My tribesmen gladly yield me power,
I could be chief of all my clan. . . .
A timorous folk, who still must cower
Beneath the wrath of god or man!
The wizard's curse, the foeman's threat,
The thunder's peal, the night-wolf's cry—
Before these things with fear they sweat.
And, but for me, of fear would die.

II

In all their terrors I was bred,
All—all!—their fears I share and own,
And have, besides, one further dread
That they have never shared or known;
Weak as the rest, I should appear,
More weak than all, myself I see,
But, since I am *afraid of fear*,
I have a name for bravery.

—G. M. Hort.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed)

I Believe in Truth

There is no refuge but in truth.—*Norman Angell*.

Truth for authority, not authority for truth.—*Mott*.

He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.—*Coleridge*.

There is no communion possible among men who believe only in hearsay. Only in a world of sincere men is unity possible, and there, in the long run, it is as good as certain.—*Carlyle*.

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax.—*Emerson*.

The greatest intellectual revolution man has yet seen is now slowly taking place by the agency of science. She is teaching the world that the ultimate court of appeal is observation and experiment, and not authority; she is teaching it to estimate the value of evidence.—*Huxley*.

If a man, holding a belief which he was taught in childhood or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind, or purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it—the life of that man is one long sin against mankind.—*Clifford*.

A Prayer

When the constant sun returning

Unseals our eyes,
May we, reborn like the morning

To labor rise;
Gird us for the tasks that call us,

Let not ease and self enthral us
Strong through thee whate'er befall us,

O God most wise.

—Frederick Lucian Hosmer.

From the Churches

ALAMEDA.—The Twentieth Century Club sponsored a very successful Hallowe'en masquerade party and dance. About twenty couples took part and the costumes were gay, varied and curious.

On November 16th Miss Mary McEwen gave an interesting account of her travel in Alaska to Unity Circle.

A Get-Together Social was held on November 7th under the auspices of Unity Circle, squired by the Laymen's League. Excellent musical talent was presented in an interesting vocal program.

The Sunday School and the Twentieth Century Club are making frequent use of the motion picture machine and the stereopticon. Both slides and films have been greatly enjoyed. Two committees have the task of selecting the programs. On Thanksgiving Day we join with other churches in the Congregational Church for a Union Service.

Rev. Gordon Kent has just closed a series of seven sermons on "The Religion of Living Thinkers." The average attendance for the series has been 58.

BERKELEY.—All in all our Berkeley church is very attractive. It is beautiful in a picturesque manner. It is well located on a prominent corner, well planted with evergreen trees and the low brooding building is clematis covered and home-like. It is not too large and so generally well filled.

The past month Mr. Leavens has been in the pulpit every Sunday. His sermon is commonly brief but every sentence tells, making his discourse impressive and never wearying.

In addition to the usual activities of the church societies there have been three specially fine gatherings during November. Hosmer Chapter held a well-attended dinner on the evening of the 9th at which Dr. MacCauley and Everett Dempster discussed the "Story of the Earth." On the 13th a very successful church supper was given. About 140 enjoyed its social feature and the interesting "subsequent proceedings." On the 23rd there was a joint meeting of the various bay chapters of the Laymen's League, with an address by Dr. Wm. H.

Drummond of London on "Unitarianism in Other Lands."

On Thanksgiving Day Mr. Leavens spoke on "Thank God Fasting."

FRESNO.—Many meetings of interest have been held of late—both at the devotional exercises on Sunday and during the week. The Sabbath services have been marked by a series of sermons on the various phases of Character Development. Short talks on live issues preceded these. The pastor has been holding lectures on Thursday nights, on Bible Criticism—which are proving interesting. A party, sponsored by them at the Hallowe'en season, proved to be one of the most enjoyable and merry affairs the congregation has enjoyed.

The Laymen's League at one of its meetings decided to advertise the Thursday lectures and work to increase the attendance.

Mrs. Clayton is now visiting in Southern Illinois, accompanying her mother. The trip was taken as means of recuperation after a long period of nursing at the sick bed of her father, Dr. Whittington, who died October 12th. Mrs. Clayton is expected to return about the 10th of December.

LONG BEACH.—The topics of Mr. Fairfield's sermons have been: "Lifting Man to the Life of the Spirit," "Do We Keep Faith?" "A Godly Nation Cannot Fail," "Let Us Thank God and Take Courage."

Rev. W. H. Drummond on Nov. 6th delivered an address on "The Free Faith of the World."

A musical entertainment was given November 13th.

On December 3rd a church bazaar will be held at the Auditorium Annex.

Mr. B. F. Taylor has taken charge of the church school.

OAKLAND.—Rev. Clarence Reed for the month of December will continue his series of sermons on the evolution of modern religion making comparative studies on "From Lot's Wife to Comparative Mythology," "From Miracles of Healing to Modern Medicine," "From Leviticus to Modern Business," "From the Christ Myths to the Human Jesus."

PALO ALTO.—Good congregations have continued to greet the various speakers in our Sunday morning series on Science and Religion. The Humanist Club has decided to resume its discussion meetings on Sunday evenings, and during November they have presented Mr. J. G. Maytin on "War-Time Experiences in Siberia," Col. Frank Leslie on "Methods of Treatment for Mental Cases at the Veterans' Hospital," Prof. Coover on "Psychic Research," and an evening of music. The Women's Alliance gathered at the home of Mrs. A. J. Engle to welcome Dr. W. H. Drummond and were intensely interested in his story of Unitarianism in other lands. The Sunday School made a special feature of Harvest Sunday on November 25.

PORTLAND.—Rev. Wm. G. Eliot, Jr., filled the pulpit during November, excepting on the 18th, when he exchanged pulpits with Rev. Martin Fereshetian of Salem. His topics were "Other World Companionship," "Outstanding Requirements for World Order," "What Should Distinguish Free Churches."

He preached by radio from the Oregon tower on Oct. 28th. On Nov. 3rd a Hallowe'en party was given for the Young People of the church. A special meeting of Portland Chapter of the Laymen's League was held on the evening of November 6th.

On Nov. 7th the Woman's Alliance was addressed by Field Secretary Wetherell, and by Dr. George B. Noble on "Democracy and Reaction in Europe."

SACRAMENTO.—Another month of church work is over, with November's activities brought to a close. The Sunday School attendance and collections for the month show a marked increase over a year ago. That intangible factor—the spirit of the school—evades comparison, but there is an atmosphere of joy and anticipation that seems more marked than last year. Comparative records of church attendance are not available, but the attendance continues good.

On November 23rd, seventy-five members of the congregation and Sunday School, ranging in years from white-haired grandparents to a two months'

old infant who slept placidly in his carriage, attended a Thanksgiving dinner and informal evening at the church. On the 17th the members of the Women's Alliance who are actively interested in the work of the church met informally at the home of one of the members. On the 24th the regular Alliance meeting was held and was largely attended, as all the Alliance meetings are. The literary programs of the Alliance, under the chairmanship of Mrs. W. A. Brandendburger, have become a real factor in the interest of the people of Sacramento, regardless of church membership.

SAN DIEGO.—After having been closed for four months, during the remodeling of the interior, the church opened on October 28th. The interior has been greatly changed and enlarged, 300 additional seats having been installed, making the capacity of the church at present 1000. A beautiful new reception room has been built, and a balcony added.

While the church has been redecorated and largely refurnished, the central feature of the whole church has been the building of a beautiful organ screen and choir rail of pure Spanish architecture, placed in the church by Mrs. Emma Hazard, in memory of her husband, Mr. S. B. Hazard.

SAN FRANCISCO.—Mr. Dutton's first sermon was a fitting ending to "Music Week." It was on "The Hymns of the Church Universal." He said the Saints of all the ages have written our hymns.

The Soul of the Church Universal is in the immortal hymns—and a singing theology the best theology of all. The sermon topics for the other two Sundays were "The Heart of the Church Universal" and a beautiful sermon on "The Radiance of Christianity."

On November 18th Dr. William H. Drummond of London, England, filled the pulpit. He spoke on "Christianity as an International Religion."

On November 5th the Channing Auxiliary held a fine, large meeting, hearing Prof. Edward M. Hulme of Stanford University. His topic was "Literature and Life," and it was most interestingly treated.

On November 19th Mr. Dutton's Book Review packed the room. This is a fas-

inating hour, and any book Mr. Dutton reviews becomes interesting.

The Society for Christian Work held two good meetings. On November 12th Miss Irene Rode charmed us with a talk on "Star Island"—a wonderful experience for our delegates to go across the continent and meet the young people of our Eastern churches. Both are broadened and their enthusiasm increased.

On November 26th we had the pleasure and privilege to have Dr. William H. Drummond with us. With pride we learned that their Woman's Alliance was patterned after ours—started in England by Mrs. Brooke Hereford. They did fine work during the war, raising a quarter of a million dollars for a "Belgium Hospital Fund," establishing huts, even to sending Christmas toys to the children. There are 6,000 Unitarian refugees in Budapest now. He said he was "A messenger of international friendship."

SAN JOSE.—The pulpit of the San Jose church has been satisfactorily filled during the absence of Rev. Charles Pease on a visit to Spokane by friendly professors from Stanford University. Prof. Edward M. Hulme spoke on the contribution of history to religion, Prof. Gordon F. Farris on the contribution of biological sciences, and Prof. Sidney D. Townley on the contribution of astronomy.

VICTORIA, B. C.—After the usual summer holidays we began services the first Sunday of September with the Rev. Dr. Campbell, a retired Presbyterian clergyman of the city, a guest in the pulpit.

Lay services are being regularly maintained and The Alliance and Laymen's League are under way with their winter's work.

The Alliance has two meetings a month, one a business meeting and one a program meeting. At the latter Dean Inge's "Outspoken Essays" is being studied and papers, followed by a discussion, are read.

Late in October the society had its usual and much anticipated semi-annual visit from Mr. Wetherell. A social evening was held for him by the Laymen's League and the Alliance jointly on October 27, at which he gave a vivid

account of the meetings at Star Island, and at New Haven. On the following morning Mr. Wetherell occupied the pulpit and the little church was full—a red letter event.

In December the society will celebrate the tenth anniversary of the dedication of the church building, at which time the Rev. Dr. John Carroll Perkins, D. D., of Seattle, will preach the anniversary sermon.

WOODLAND.—The only activities at present are the meetings of the Women's Alliance on alternate Wednesdays and the Sunday evening services under the leadership of Mr. Blake, who, with Mrs. Blake, comes over from Sacramento every Sunday for that purpose. It is a long time since we have had such good congregations, and on the last Sunday in November our evening congregation equaled the morning congregation in Sacramento in point of numbers.

Sparks

Customs Inspector: "What have you to declare?"

Returning Passenger: "I declare that I am glad to get back."

"Can I be of any assistance?" asked the sympathetic motorist of a man who was looking unutterable thoughts at a disabled car.

"How is your vocabulary?"

"I'm a minister, sir."

"Drive on."

Jimmy giggled when the teacher read the story of a man who swam a river three times before breakfast.

"You do not doubt that a trained swimmer could do that, do you?"

"No sir," replied Jimmy, "but I wonder why he did not make it four, and get back to the side where his clothes were."

The archbishop had preached a fine sermon on the beauties of married life. Two old Irish women coming out of church were heard commenting on his address.

"'Tis a fine sermon his riverince would be after givin' us," said Maggie.

"It is indade," replied Bridget, "and I wish I knew as little about the matter as he does."

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Sir George Arthur: "Letters of Lord and Lady Wolsely."

Bennett, Arnold: "How to Make the Best of Life."

Edward Bok: "The Man from Maine."

Gamaliel Bradford: "Memoirs of Travels."

C. S. Chapman: "Spanish History of California."

Buckham, J. W.: "Progressive Religion in America."

A. B. Cleland: "American Period of California."

Louis C. Cornish: "Transylvania in 1922."

G. Stanley Hall: "Life and Confessions of a Psychologist."

E. W. Hopkins: "Origin and Evolution of Religion."

Octavius T. Howe: "Argonauts of '49."

M. A. DeWolfe Howe: "Memories of a Hostess."

Wm. H. Hudson: "United States."

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